

President Harris's Inauguration

Campbell Morgan in Boston

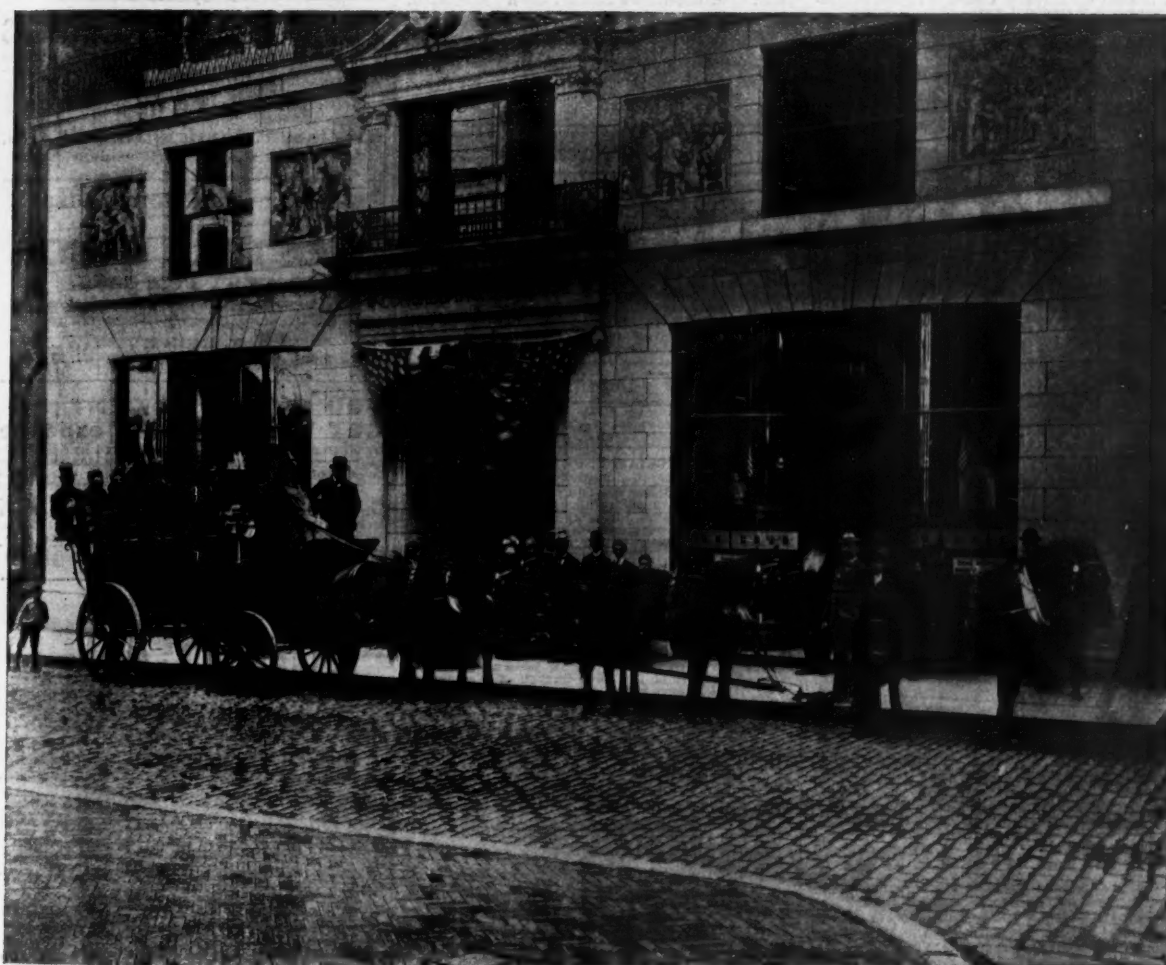
Vermont Broadside

Volume LXXXIV

Number 42

THE CONGREGATIONALIST

Boston Thursday 19 October 1899



DELEGATES AWHEELS

TALLYHO PARTY STARTING FROM THE CONGREGATIONAL HOUSE

(See "How the Council Amused Itself," pages 559-565)

THIS is the true holiday—to be one's simplest self, forget the past and ignore the future.—*Henry Drummond.*

MEN in whatever anxiety they may be, if they are men, sometimes indulge in relaxation.—*Cicero.*

THE bow too tensely strung is easily broken.—*Publius Syrus.*

TO whom he said, This is the rest, give ye rest to him that is weary; and this is refreshment.—*Isa. 28: 12.*

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THE CONGREGATIONALIST,
14 Beacon Street, Boston.

The Business Outlook

General trade is booming. Every branch of commercial endeavor is most actively engaged. Merchants and manufacturers say that they have never known anything like the present boom. Price values not only hold up well but show still further tendencies to advance higher. In some directions these advances in prices have caused a great deal of trouble, as, for instance, in the building trade, where contractors and architects are all at sea and disappointing their clients. Refusals to make a price on lumber until it is delivered are common, and in this way the builder is placed in a bad position.

Railroad earnings continue large, and bank clearings are the largest in the history of the country. Monetary rates are still firm, due to the enormous requirements of legitimate trade. Iron and steel activity continues to be a feature of the general situation, while the demand for cotton and woolen goods is very heavy. Hides and leather are strong and boots and shoes are moving steadily from manufacturers' hands.

The stock market remains stagnant and utterly uninteresting from a trader's standpoint. The breaking out of war in the Transvaal has had but little effect, probably because the beginning of hostilities had all been discounted. A large bear party is at work in New York but it remains to be seen how much further success they will encounter. Boston is extremely dull, with "coppers" inclined to sag on intermittent liquidation.

Marriages

The charge for marriage notices is twenty-five cents.

ABBOTT-KLEBERG—In New Rochelle, N. Y., Sept. 28, Rev. Ernest H. Abbott of Fryeburg, Me., and May Louise Kleberg.

OREGIAN-STEPHENSON—In Toronto, Ont., at the residence of the bride's father, Oct. 7, by Rev. S. D. Chown, D. D., Rev. C. C. Oregian, D. D., of New York, district secretary of the American Board, and Harriet Miriam Stephenson.

YALE-FOSTER—In Ellsworth, Me., Oct. 11, by Rev. J. G. Gregory, Rev. D. Yale, formerly of Ellsworth, now of Bath, and Miss Frances Foster of Ellsworth.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

WILLIAM H. PENNELL

The death of Mr. Pennell, which occurred at Portland, Me., Sept. 13, was the end of a long decline lasting several years, through which he had suffered much pain and debility. A wound of the spine received in the Civil War had constantly drained his vitality. But his life was a steady triumph over physical ill, and grew in peace and friendly intercourse with God to the end. The last few months were marked by unusual tenderness in the development of all his Christian graces, and he died in the realization of faith. The unseen was a fact to him. The great desire of his last days was to take up the work which was waiting for him in the new life to which he was going. Mr. Pennell was widely known as the first signer of the Christian Endeavor pledge in Portland, Me., where he was then living. For a term of years he has been an active and beloved member of the First Church of Washington, D. C. His influence with young men, his interest in reforms, his freedom from narrowness and cant, his genial and affectionate spirit and his appreciation of Christian things have made him always welcome as a friend and helper. Many people mourn his departure, but rejoice in the privilege of having been associated with him in work and fellowship. He has entered into higher light and service, and we are sure that he does not forget a single one of those he loved dearly on earth in the enjoyment and activity of his blessed life in heaven.

S. M. N.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

A WISE WORD.—We commend to our readers the valuable words of wisdom spoken by the Paine Furniture Company in their announcement in this paper, which appears in another column under the heading, Angles, Curves and Lines. They say truly that the trifling space of one inch often disturbs the whole balance of comfort in a piece of furniture. Part of the success which this house has attained is due to the great care given to the department of design. It is not merely a question of low price with this house, but of comfortable and beautiful furniture. Each one of their productions is a study in anatomical comfort, and it is not too much to say that many of these studies are worth ten times their price to the person who values comfort in the home.

Financial

C THE FUTURE. M

In our weekly market letter, now ready for delivery, we call your special attention to some factors of the financial situation which, we think, will affect the future course of prices.

We feel very bullish on Louisville & Nashville and state our reasons why. Probably more people are interested in Sugar than almost any stock on the list and we present our opinions on this stock. We are firm believers in ultimately higher prices for the Union Pacific securities and have something to say on Am. Steel & Wire.

There is going to be a big crash one of these days in a lot of the cheap mining and Zinc stocks that are floated on the market, and we sound a note of warning on these securities. A copy of our letter will be mailed upon application and we respectfully solicit a share of your patronage.

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Volume LXXXIV

Boston Thursday 19 October 1899

Number 42

The Council Photographs

The *Congregationalist* employed at considerable expense a competent photographer, whose services were at our disposal during the entire Council. This gentleman, Mr. George R. King, is an artist in his line, as evidenced by the fact that he is the official photographer of the City Park Commission. He made for us a large number of interesting and valuable negatives. From these we have chosen the best for reproduction in the paper, beginning with the issue of Sept. 28. The present number, with the three issues preceding it and two following, contain pictorial matter relating to the Council.

We can furnish photographic enlargements of all of these pictures in two sizes—8 in. x 10 in. and 14 in. x 17 in. These Enlargements are printed on Matt surface paper, thus securing the soft black and white effect of a pencil drawing. They are fine specimens of the photographic art, absolutely permanent prints and admirably adapted for framing. We send them by mail unmounted (securely packed in mailing tube). Prices, 8 x 10, 75 cts.; 14 x 17, \$1.75. No additional expense for postage. The photographs will be delivered at our office mounted on cardboard without extra charge. Address COUNCIL PHOTOGRAPHS, *The Congregationalist*, 14 Beacon Street, Boston.

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No. 40. Council report concluded. Dr. Storrs's address before the Council and digests of papers completed. Snap-shots with pen and camera. Picture of Council at Plymouth Rock. Summaries and estimates.

No. 41. The Council in retrospect. Pictures of the English delegations. Pictures of the Council at the Faith Monument and at Burial Hill, Plymouth. Opinions on the Council and aftermath.

No. 42. How the Council Amused Itself. Nine pages of pictures. The banquet, the trolley rides and down the harbor, etc.

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The Impression of Character

In all this popular excitement over Admiral Dewey it is pleasant to observe the fact that not even his brilliant professional successes have seemed to impress the public so much as his high character. We should have admired and applauded his victory at Manila and his subsequent administration of affairs in the Philippines, and properly. But after all it is his modesty, dignity, fidelity to duty and sympathy with all that is good which have made the deepest impression. Our popular hero seems to be all that we feel that such a man ought to be. It speaks well for the American people that this is recognized so generally. It cannot fail to have a mighty and lasting influence for good. Character is the most important thing, after all. It is the good man who is the greatest man. It is well to have even so familiar and evident a truth impressed afresh. Let us all be wise and heed it.

Another Great Religious Convocation

The history of the Episcopal Church Congress, just concluded at Minneapolis, like that of our own International Council, shows that the people are by no means tired of theology when it is discussed in a timely and judicious manner. Large and interested audiences attended the sessions of the congress. It was organized twenty-eight years ago, and, although some extreme ritualists hold aloof from it, it has promoted mutual acquaintance, toleration and confidence to the great advantage of the Episcopal Church. Among the topics discussed were National Expansion, Bishop Potter ably opposing it but apparently failing to carry his hearers fully with him, The Sunday Question, The Influence of the Press, Lessons of the Ritual Contest in the English Church and Is Nature Christian? The discussion of the last subject was one of the chief events of the congress. Both the dualistic theory and that of the divine immanence were earnestly advocated, but the latter had most general approval.

The Morgan Meetings

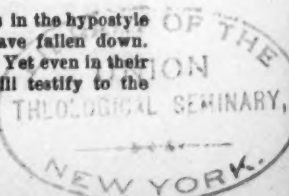
The multiplicity of important religious conventions has directed less attention to Rev. G. Campbell Morgan's series of meetings in American cities than they would have otherwise obtained, but they have stimulated many Christians to a deeper consecration. And the fact that everywhere he has had large and admiring audiences shows that no small number of Christians are eager for such a setting forth of truth and duty as will make their religious life more rewarding and more fruitful. Elsewhere in this issue an analysis of Mr. Morgan's characteristics and methods is published. In a personal interview with him we were impressed with his simplicity, sincerity and singleness of aim. That he has great

gifts as a preacher of Christian righteousness no one can gainsay, and on both sides of the water these gifts are being put at the service of his brethren. When he is at home his custom is to devote two days in every week to holding meetings in different cities and towns in Great Britain. More calls come to him for such services than he is able to meet, but, like Mr. Meyer, he does not let outside activities divert him from his first duty—that of ministering to his own people. The fires at the Tollington Park Church as well as at Christ Church are kept burning while their pastors strive to distribute their influence as widely as possible. It is not necessary to agree with all the theology of these men to be grateful that in these days, when there is so much Christianity of an easy-going, arm-chair type, God has raised them up to point the way to a Christian life—strenuous, sacrificial and heroic.

Improving the Quality of the Ministry

The present agitation of the fitness of theological seminaries for their work is to be, we believe, productive in due time of large and desirable results. That these institutions are not beyond betterment their warmest friends and supporters would probably admit, and certain changes in the interest of progress have long been in contemplation. Chicago, for instance, announces that this year financial aid will be extended only on the basis of intellectual merit. The new students must present certificates of college standing which shows a rank of at least seventy-five per cent. As they go on in their seminary course future assignments of financial help will be conditioned on their record in the classroom, the most desirable scholarships being extended to the students who attain a grade of ninety-five per cent. No help will be afforded any one who falls below seventy-five per cent., and anything less than sixty-five per cent. will exclude the student from the seminary. Two other excellent conditions will go far toward protecting the churches from weak and unworthy men. One is a physician's certificate of good health, and the other equally satisfactory evidence of Christian character and promise of usefulness in the ministry. This new departure naturally affects the size of the entering class at the seminary, and has led to the dropping out of some of the members of the advanced classes. But this state of affairs will serve to commend the change rather than otherwise. We trust the time will soon go by when Seniors in college will examine the catalogues of the seminaries simply to discover where they can secure the most financial aid.

Nine of the great columns in the hypostyle hall at Karnak in Egypt have fallen down. It is much to be regretted. Yet even in their prostrate condition they will testify to the



grandeur of the original structure and to the external impressiveness of the ancient Egyptian religion.

The South African War

It is difficult to determine the precise merits of the case of the British and the Boers. It is evident that the latter have treated British and other foreigners severely and perhaps unfairly in the Transvaal. It is equally clear that the subjects of this treatment have been unreasonable in their demands and revolutionary in their spirit and, to some degree, in action. Whether England retains any just claim to suzerainty over the Transvaal is hard to be made out, but in any case the claim hardly is sufficiently well grounded to justify war. Each party would prefer to avoid war but neither will yield to the other, and a state of war appears to exist already. Small hostile operations have begun and there is little prospect of peace until one side shall have practically overcome the other.

The British have the advantages of superior numbers—when they can get their forces to the region—and of greater wealth. They also have the prestige of a powerful and usually victorious nation. Further they have the stimulus of the desire to complete their dominion in South Africa and the support of the consideration that on the whole English supremacy has been a benefit to the foreign countries where it has been established. Their cause is weakened, on the other hand, by the conviction of many Englishmen, and many outside of their own borders, that war in this case is unrighteous and unnecessary.

The Boers have the advantages of superior numbers for the present, and of the opportunity of moving upon interior lines and of defending a country naturally difficult of access. Moreover, although less thoroughly organized and drilled than the British they are no mean antagonists. They have the reputation of being unusually skillful marksmen and they are almost fanatical in their patriotic determination to perish rather than be conquered. The war is not likely to be short. Probably it will be a prolonged and bitter struggle, costing each side heavily before it ends.

In the nature of the case a great power like England ought to be able to overcome a small nation like the Boers. An English victory seems most probable on the whole. But the Orange Free State has made common cause with the Boers and there are enough Dutchmen, or other sympathizers with the Boers, in the English South African colonies to make great trouble for the English at a distance from the principal seat of war. The map of South Africa seems destined to be altered materially as a result of the conflict.

It is hard for Americans to decide with whom to sympathize. Most of our instincts and associations prompt the wish that the English may win. But with equal earnestness we cannot help hoping that, if the Boers really are in the right, their gallant defense of their homes—homes established only after several voluntary migrations into the wilderness for the sake of peace and quiet—may be successful. We only can pray that God may speed the right and that justice may pre-

vail. That result will be best for both the British and the Boers, whatever victory it may involve.

The Nation's Wards

The Indian is chiefly of interest at present as an illustration. We point to him to show what races may expect from us when they become dependent on our Government without the ability or opportunity of sharing in the responsibility of governing. This thought could not be kept out of mind in listening to the discussions of the Lake Mohonk Conference last week. For seventeen years that notable body has gathered annually at the hospitable invitation of Mr. Albert K. Smiley, a member of the Board of Indian Commissioners. It has shaped much of the wise legislation of Congress in behalf of the Indian, and it has prevented much that was unwise.

Not much was left for the conference to do this year, and no formal platform was adopted, though this has been the custom in previous years. Yet the deliberations of the conference were especially significant in view of the fact that the nation, instead of having some 80,000 dependent ones to look after, has suddenly assumed the responsibility for several millions. It was shown that the sole object in view of the conference is to make the Indian a citizen of the United States. The process has been long and wearisome, but it is being accomplished. The large majority of the quarter of a million of Indians in this country are today as free in theory as white citizens. The work has brought out a vast deal of sympathy and disclosed much selfishness. It has undoubtedly improved the nation and exalted its ideal of humanity.

Two classes are delaying the development of the Indian into citizenship. One class is afraid of hurting him by making him independent; the other class is afraid of losing the chance to profit by his dependence. Some of his benefactors would keep him on reservations because they are afraid he would lose his land if he had a free title to it and might dispose of it. They give him rations because they fear he would starve if he had to earn his food. They pauperize him because they want to take good care of him. His selfish white neighbors, on the other hand, want to keep him on reservations because they can get free pasture on them for their cattle. They want rations given to him because they can thus furnish to him poor food at large profits and in unnecessarily large quantities.

Yet through the mistakes of his friends and the avarice of his foes the Indian is steadily emerging into citizenship. It is hardly twenty-five years since the present Indian policy of our Government was adopted. The purpose of that policy is to fit the Indian for citizenship and make him a citizen. His children are being educated in Government schools. He is encouraged to have a home, to own property, to take his place as a citizen by doing his part, so far as he is able, in administering local government. During the last twelve years more than 55,000 individual Indians have taken their allotments, holding their farms under titles which cannot be alienated for twenty-five years. We shall not hear further from these people

as Indians. They are simply American citizens. For three-fourths of the Indian race the problem is already solved. They have their rights. It remains, by schools and churches, to make them more worthy to exercise their equal rights, and by fair administration of law to protect them in these rights.

It is claimed that the Indians are increasing in number. This is a fact, because the Government counts every one as an Indian who has any Indian blood in him. But it is the mixed bloods who are increasing. The full-blooded Indians are diminishing. In a few years the stories of Indian savagery, of scalping women and children, of roaming bands of red men, will belong only in the past. What is savage and dangerous in the Indian will disappear by training him to take care of himself and making him do it.

In this process some Indians suffer injustice. Some incompetent and some dishonest officials are found to have oppressed these dependent people. Some die in ways that make the march of civilization seem cruel. And it seems sad that a race must die. But this is the only policy of the Government which will really help the Indian or any other dependent race. With Cuba, Porto Rico, the Philippines, our Government must aim either to make the people free citizens of the United States, or else independent in a government of their own. Ours is the most cosmopolitan nation in the world. We have absorbed Celts and Teutons and men of almost every nation except China. But we cannot maintain any policy of permanent sovereignty over dependent races. We must either absorb those whom we take under our care, or set them up for themselves. This policy we shall pursue. Under any other, these people would either become intolerable irritants within the body politic or else intolerable excrescences. We shall probably discuss this policy long and hotly. We shall make mistakes of administration and have some poor administrators. The task before us is probably to be long and arduous. But President McKinley has frankly and repeatedly declared the purpose of the Government for these peoples. Only last week he said: "They will have given to them a government of liberty regulated by law, honestly administered, without opposing exactions, taxation without tyranny, justice without bribe, education without distinction of social conditions, freedom of religious worship and protection in life, liberty and the pursuit of happiness." We believe that this policy will be carried out successfully. And our experience with the Indians has taught us valuable lessons.

The Duty of Self-Control

Everybody agrees as to the fact, but in practice most of us sometimes come very far short of our ideal. There is a difference, however, between being angry and losing one's temper. He who loses his temper is angry, but he who is angry has not necessarily lost his temper; that is, one may be righteously angry, deliberately and voluntarily angry, angry in the sense that his soul revolts from evil and he feels that he is discharging a duty in expressing himself in condemnatory terms. In other words, conviction and purpose

may dominate and guide anger, and to righteous ends. But the loss of self-control which usually, although not always, is accompanied by an ebullition of temper is literally a loss. The reins of control for a time are dropped and one is at the mercy of his mood.

Of course self respect is involved in self-control. When we realize that we are off our balance, that we are being swayed by forces which we ought to be able to control, we cannot help being ashamed. The momentary gratification which some people find in yielding to anger soon passes away, and at its best is no compensation for the feeling of weakness and self-contempt which accompanies the consciousness of having failed to retain one's poise of mind and conduct. To keep the tone natural and the language calm, to conquer the impulse to return the blow or the insult, to preserve a clear, cool, resolute mastery of conditions when the attempt is made to baffle and mislead one—this, in the lower and the higher grades of effort alike, reveals the master of self and therefore of others, for influence and usefulness are involved.

It is a maxim in the working world that no man can control others who cannot control himself; that the soldier, the sailor, the operative can be handled much more surely and rendered much more effective by him of the low tone and the quiet yet decided manner than by cursing and threatening. He who can restrain and control himself wins inevitable respect and admiration. We admire him who succeeds thus, and he whose self-control evidently is based on Christian principle, he who seeks to restrain himself and in this way honor his God and Master wins a double influence. And it is credited where credit is due. His Christian character is acknowledged. To some people the duty of self-control is far harder than to others. In such cases the victory when won is the more creditable, but it is a lesson which almost every one of us, and especially those who are young in Christian experience, should take to heart, that, in the language of the good Book, "he that ruleth his spirit is better than he that taketh a city."

Current History

Dewey the Popular Idol

Even if New England be rated as usually more conservative and less exuberant than the rest of the country, it certainly did not fall one whit behind any other section in the warmth and appropriateness of its welcome to Admiral Dewey. And both his bearing and his words gave the impression that he was abundantly satisfied with the demonstrations in his honor. From the time that he passed within the bounds of New England to his departure for Washington last Sunday night he received most distinguished attention, and everywhere along the route of his special train, in remote hamlets and great cities alike, the inhabitants gathered to catch a glimpse of the hero. Elsewhere we summarize his reception by his native State and describe with some detail the scenes in Boston. Here the New England tour came to a glorious climax. The decorations, the crowds, the enthusiasm, the civic honors surpass anything ever witnessed. The

streets blossomed with color, business was suspended, and the ordinary population of the city on festal days was increased by the coming of, perhaps, a quarter of a million persons from outside points.

The first feature of the day was the massing of 25,000 children on Boston Common, where they sang America and The Star Spangled Banner, and the moisture in the admiral's eyes showed that no tribute was dearer to him than that voiced by the children; then came the exercises at City Hall, when Mayor Quincy presented the admiral with a watch; the parade was next in order, which lasted for two hours, many thousands of men being in line, and all eventually passing under the admiral's eye as he stood on the reviewing stand in front of the State House. He then proceeded to the Common and witnessed the touching ceremony of the return to the State of flags borne in the Cuban War. In the evening Governor Wolcott gave a banquet at the Algonquin Club, attended by about two hundred guests. It was a brilliant affair, though devoid of the usual series of after-dinner speeches, Governor Wolcott simply proposing in a few choice words a toast to the guest of honor, and he replying still more briefly.

Such unanimity on the part of the people in welcoming the hero of Manila means more than the superficial observer sees. Does it not prove that despite differences of opinion and condition the American people are one in recognizing the qualities that go to make up heroism? Such a demonstration as last week witnessed exalts fidelity, honor and devotion to the public weal, and many a soul must have felt as never before that this great country of ours is worth living for and, if need be, dying for.

President McKinley in the West

Almost at the other end of the country there have been enthusiastic demonstrations in honor of President McKinley and members of his Cabinet. They are taking an extended trip, having, after their sojourn in Chicago, visited St. Paul and Minneapolis and then out on the Northern Pacific R. R. to Fargo and other points. They spent Sunday at Sioux City and proceeded on Monday to Milwaukee. There has been an abundance of speech-making, some of it very significant. The President has championed his Philippine policy, being apparently braced by his surroundings to declare more plainly his mind concerning the future of the Philippine Islands. He went so far as to express his opinion that the United States would never give them up but would seek to civilize and benefit them in every way. Secretary Long has ably supplemented the arguments of his chief and is sanguine enough to believe that in due time the soldiers of the Philippine campaign and their foes in the army of Aguinaldo would fraternize under one flag as do now the representatives of the blue and the gray.

Agitate Against Roberts

The case of B. H. Roberts, congressman-elect from Utah, will come before Congress as soon as it assembles. The issue is whether he is to be seated or not. Opposition to his admission is due to the fact that he is an open and defiant polygamist. He has professed to submit to the law against plural marriages but has repeatedly broken it. Moreover, in his case

the question is not merely that of surrendering plural wives whom he had taken before the law was made. He has married new wives since then. If Congress admits him to its membership it will thereby frankly indorse polygamy and set the law at naught. We are glad that the issue is so clear. It seems as if there could be no doubt of Mr. Roberts's rejection, but a very strong and persistent effort is to be made to influence Congress in his favor. Congress, let it be remembered, will do just what it thinks the people wish. It therefore rests with all good citizens to influence their representatives irresistibly against such a concession to polygamy. The Salt Lake Ministerial Association, including the Methodist, Baptist, Congregational, Presbyterian, Episcopal and Lutheran ministers, has issued a formal protest against Mr. Roberts's admission to Congress and calls for public meetings everywhere in opposition to his recognition. Their protest and appeal are reasonable and timely.

Wireless Telegraphy

Italy was the birthplace and home of Volta, and in these latter days she has given to the world another name hereafter to be permanently identified with the history of discovery and invention in the realm of electricity. Marconi's system of wireless telegraphy has been thoroughly tested by the British and French governments and by the savants of Europe. He has transmitted messages from England to France across the channel, and during the recent maneuvers of the British fleet the possibility of utilizing his apparatus in naval strategy was demonstrated beyond all cavil, and upon his return to Great Britain from this country he will proceed to carry out a contract made with the government in equipping the British navy with instruments and wires. Marconi is now in New York superintending the use of his devices in reporting the yacht races between the Columbia and the Shamrock, and after that contest is settled he will proceed to Washington at the invitation of the Navy Department and Signal Service officials and negotiate with them concerning the adoption of his system. Soon after his arrival in this country Marconi was waited upon by the legal representatives of Prof. A. E. Dolbear, the eminent physicist of Tufts College, Massachusetts, who claims to have discovered as long ago as 1881 that electricity was transmissible at will without induction, and, what is more important, obtained patents from the United States Government in 1886, which are so broad in their recognition of this fact and so inclusive in their monopoly that it would seem to be impossible for Marconi to operate his apparatus in this country without infringing on Professor Dolbear's rights. In fact, Marconi has only been permitted to proceed in reporting the yacht race by the courtesy of Professor Dolbear, the newspaper syndicate employing Marconi recognizing the validity of Professor Dolbear's claim. Having already gone through one great legal contest over the priority of his telephone invention, in which he was defeated by the Bell Telephone Company, it would be strange if, in his old age, Professor Dolbear should have to enter the courts again to fight for his title to an even

greater and more marvelous discovery. Of course his claim, from the legal standpoint, only affects patent rights so far as the United States is concerned. Even if Dolbear is shown to be the original discoverer, Marconi is still free to grow rich on his patent rights in Europe.

Fighting in the Transvaal

The Boers are ready for war and have decided to begin it and make what headway they can before England has time to send overwhelming forces to the front. Last week Tuesday their government issued an ultimatum, warning England to withdraw her troops from the border, remove her re-enforcements from South Africa as soon as possible, and submit disputed matters to arbitration, and demanded acquiescence by five o'clock, P. M., of Wednesday, neglect or refusal of these demands to be considered a declaration of war. England did not accede and, on the expiration of the notice, the Boers promptly invaded Natal from the North and West. They also have seized several trains, one or two of them armored, on the British railroads. No regular battle is reported as yet, but several small skirmishes have occurred, generally favorable to the Boers but of no great significance.

Gen. Sir Redvers Buller has just sailed from England to take chief command of the British forces. English public opinion is rallying in favor of the war. Troops are being hurried into South Africa and many have landed and are on the way to the front. England already has there or going thither more soldiers than her whole Crimean army. She will not make the mistake of trying to win with too small a force. General Buller has the reputation of being a stern and severe but experienced and sagacious commander, and he will push matters as swiftly as possible after arriving. But during the three weeks which must pass before he can reach the scene of war the Boers may gain lasting advantages. Their own commander, General Joubert, is recognized in Europe as probably quite the equal of General Buller in ability and experience. As we have observed in another column the Boers have a country difficult of access and a frontier easily defensible, and can move troops from point to point along interior, and therefore shorter, routes, than those which the British must use. At present, however, the Boers are acting on the aggressive and are advancing into British territory. The Orange Free State has thrown in its lot for good or ill with the Transvaal. Before our next issue probably important events will have occurred.

In the Philippines

Not much has occurred during the week but there are some ominous indications. General Schwan has captured Malabon, the enemy having evacuated the place, but has had hard fighting in advancing beyond it. A general advance against the Filipinos in order to subdue the hostile portion of the island of Luzon is soon to be made but has not yet been begun. General Funston has just reached San Francisco on his way home. His opinion is that the Filipinos, although some are intelligent, are not yet capable, as a people, of self-government. The war, he believes, ought to be ended soon. Probably it can be. But whatever value there may be in breaking up bands of hostile

Filipinos and temporarily clearing them out of this or that locality, solid results only can be gained by a steady, systematic advance which holds and rules the invaded territory and establishes there the authority of the United States.

NOTES

Rear-Admiral Sampson took command of the Navy Yard at Charlestown last Saturday. Boston is glad to have him as a permanent resident.

The Long Island Sound steamer, Nutmeg State, plying between Bridgeport and New York, was burned early Saturday morning and five lives were lost.

Admiral Watson's fleet, which is to assemble at Manila, will be the largest that any Western power has ever brought together in Oriental waters. Among the fifty vessels are the Brooklyn, Newark and Oregon.

After seven postponements, due to lack of wind, the Columbia and Shamrock had a successful race on Monday, Oct. 16. The wind was light but sufficient, and the American champion defeated the British yacht triumphantly, outdoing her at every point and winning by 10 minutes and 8 seconds, corrected time, and by nearly or quite a mile in distance. The contest was remarkably satisfactory in that the two yachts had precisely similar conditions. It is too soon to be certain, but it looks decidedly as if the famous American cup were destined to remain here for the present.

In Brief

Never was the pressure on our columns so great and never did we have in reserve a larger number of articles of timely interest. We have again added a number of pages to our issue this week in order to find room for the large variety of matters claiming attention. The special illustrated article on How the Council Amused Itself, the characterizations of John Brown as Lyman Beecher Lecturer and of Campbell Morgan's preaching, the account of President Harris's inauguration, the description by an eyewitness of present day scenes in Cuba, the forceful article by Secretary Day on Spiritual Forces in Vermont, the statement of the action of Christian schools in Japan in response to the recent imperial edict, the New Hampshire Broadside, together with much other material which we cannot refer to in detail, make this a many-sided and important issue. But we believe that forthcoming issues will equal it in value.

It is more blessed to give than to talk about giving.

Sinners are never caught by making apologies for sin.

This week will see the leading colleges manned—or womanned—with presidents once more. Success to them all!

News comes from Tokio that Rev. Prof. George F. Ladd of Yale University, now lecturing in Japan, has been decorated by the emperor with the third class decoration of the Order of the Rising Sun.

That important day, Prison Sunday—Oct. 25—is close at hand. If you want to preach or speak about it effectively, send to the Massachusetts Prison Association, 56 Pemberton Square, Boston, for material.

According to reports the Pan-Presbyterian gathering in Washington did not have the immense popular audiences which followed the sessions of our International Council so closely. That is a pity, both for the members and the public. One reason seems to have been the dissatisfaction with the program, which was permeated with an ultra-conservative bias.

A Congregational deacon, J. Gordon Watt, M. A., educated at Aberdeen, Oxford and Berlin, has been elected successor of the late Dr. William Wright as editorial superintendent of the British and Foreign Bible Society. It is an appointment due to merit and in the line of promotion, Mr. Watt having served as one of the assistant secretaries of this society for the past three years.

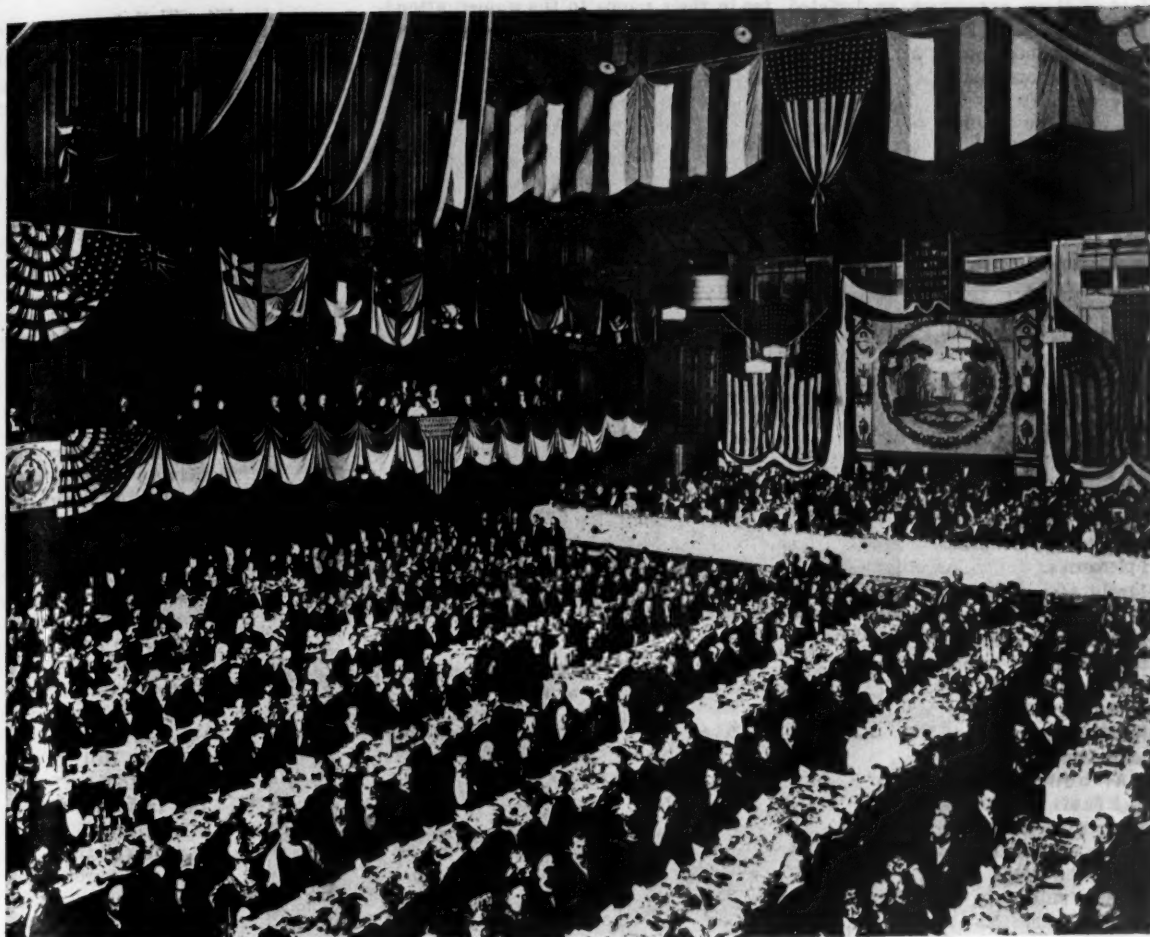
Dewey Day revealed once more the prevailing good nature of the American crowd. Nowhere else on earth does a multitude of people stand for hours packed so as hardly to be able to breathe and maintain a more mutually friendly and kindly spirit. Good nature in such circumstances may not be one of the loftiest of virtues but the lack of it is lamentable. To exhibit it is to reveal the basis of sterling character.

The Presbyterian recently deplored the increase of independency in the Presbyterian ranks. It complained that presbyteries no longer exercised their theoretical presbyterial powers. But it closed its editorial with the wise remark directly in line with the addresses of Professor Fisher and Dr. Lyman at our recent council, that "every system is judged, not by its theoretical, but by its practical merits, and that we may argue as we like about the primitive principles of our polity, but if it does not commend itself by its fruits we shall argue to little purpose."

Rev. B. F. De Costa, D. D., rector of the Church of St. John the Evangelist in New York, has withdrawn from the ministry of the Episcopal Church. He is one of the most earnest opponents of the views of Dr. Briggs and the failure of the recent General Convention to take any action in reference to the admission of Dr. Briggs to the Episcopal Church and ministry has led Dr. De Costa to believe that so far as that church is concerned "the Bible has met with its Sedan" and a new and evil departure has been made in which he cannot accompany it. Dr. De Costa's straightforwardness in withdrawing deserves admiration, whatever may be thought of his fears.

A rousing and important meeting, national in its scope and of interest to large numbers in the community, will be the Conference of Sailor Workers in this city, Oct. 25-27. Capt. S. S. Nickerson is promoting the gathering with his usual ardor and cherishes high hope that it will surpass the recent International Council. Men and women from all over the country who are striving to save and help the sailor will be here to confer together and cheer one another. The day sessions will be held at the Baptist Bethel, 332 Hanover Street, and on successive evenings the Back Bay churches will open their doors to these noble workers, and such men as Dr. Gordon and President Eliot are expected to speak.

To Bostonians, and to thousands of other Americans and many outside of our own land, the news of the death of Russell Sturgis, at Portsmouth, N. H., last Saturday, will cause sincere sorrow. He has been a leading citizen of Boston for many years and among the foremost in all good works. He was a strong pillar in the Young Men's Christian Association, being president of the Boston Association for two terms, 1860-61 and 1872-77, and was for twelve years a trustee. Generous with his means he also had the faculty of securing gifts from others and was instrumental in raising the money for Y. M. C. A. buildings in Boston, as well as in other cities and towns. He has been a member of the State executive committee for the past twenty-five years. His voice has been often heard in our Congregational churches, where he was always warmly welcomed. His Christian sympathies and services were not confined to any one denomination and alike in business and social circles he was a figure conspicuous and beloved. He also was a gallant soldier in the Civil War, and rose to be major in the Forty fifth Regiment, M. V. M.



The Banquet, Music Hall, 27 Sept., 1899 12:40 at T. G. S.

How the Council Amused Itself

The International Council was a business gathering with work and interest too vital and engrossing to permit of many outside distractions, but the opportunities afforded by the committee on entertainment were nevertheless thoroughly improved and appreciated. The high days of enjoyment were on Saturday and the final Friday, when widely attended trips were made to the landing places of the Puritans at Salem and of the Pilgrims at Plymouth. It was fitting that these visits to the shrines of the two elements among the Fathers which coalesced to make the New England life should be appointed for times when all the members of the council could go, but the smaller excursions, scattered along through the days and with the varied historic, art and natural attractions of Boston for their occasion, were not less appreciated and enjoyed. In future issues we shall present some snapshots recalling certain phases of both the Salem and Plymouth excursions. In this issue we

confine ourselves to the daily trips to points nearer the city.

By the courtesy of the mayor and city government of Boston a large party of delegates and their wives explored the harbor on one of the city's boats, and on

five afternoons smaller parties had an opportunity of cruising among the shipping and the islands. Four afternoons a walking party and guide spent two hours among the historic remains and sites of old Boston. Special parlor trolley cars took parties through new Boston and Brookline, in sight of its parks and squares, and others to the beautiful suburban cities of Newton and Cambridge and the connecting villages, or by way of Cambridge to Harvard University and Mt. Auburn Cemetery, or to Bunker Hill and the Navy Yard in Charlestown. Twelve times the tallyho coach, with its six horses, started from the Congregational House for the parks, the countryside and the beautiful streets of Brookline. On one of the last days the popularity of the drive made necessary a double service by addition of a second tallyho coach. All of these excursions were in charge either of Hosts or Guides familiar with the localities, and ever thoughtful and careful to make the trips both enjoyable and instructive. There were some forty-eight excursions in all, each one cared for by one or more competent leaders.

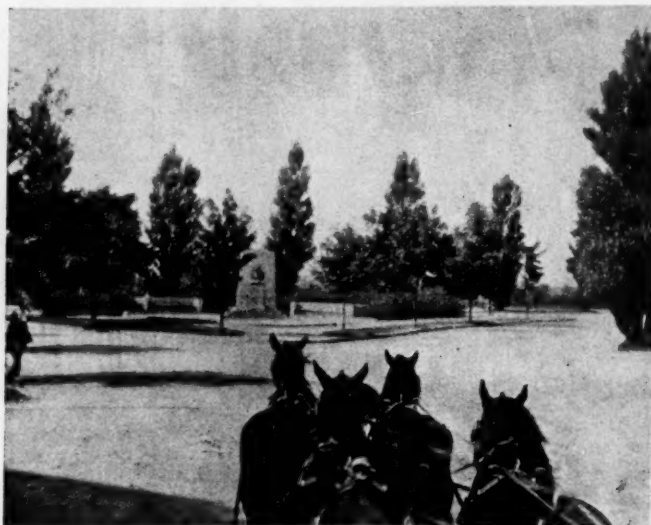


* Enlargements of council photographs (any pictures which appear in *The Congregationalist*) on "Matt surface" paper—permanent artistic prints—in two sizes, 8 x 10, 75 cts; 14 x 17, \$1.75. Sold at the office of *The Congregationalist*.

Most of these excursions, as depicted by pen and camera (*The Congregationalist's* special photographer, Mr. George R. King, accompanied many of the parties), are referred to in the descriptions which follow. If not among the main objects for which the council met, nor of equal weight in public notice with addresses, sermons and discussions, they served a needed purpose of relaxation and recreation and did special social work in bringing strangers from the ends of the earth into personal contact and acquaintance, and they will be often and delightfully remembered by those who shared their opportunities and pleasures.

Hardly second to the numerous excursions from the point of view of their influence in promoting acquaintance and contributing good cheer were the gatherings from time to time around the festal board. These breakfasts, luncheons, dinners and afternoon teas were scattered along through the eight days and were uniformly delightful affairs. At the time of their occurrence *The Congregationalist* characterized many of these festivals. The most elaborate and consequential of all was the reception and banquet of the Congregational Club in Music Hall, which is reproduced in miniature at the head of this article. Next in importance was the reception at the Vendome provided for by the generosity of the lamented Samuel Johnson, at which nearly as many persons as attended the Congregational Club were present. No less enjoyable were smaller assemblages around banquet boards. Among such, at which English delegates were always the guests of honor, were dinners given by the Winthrop Club, the Monday Club, by Mr. E. Boynton to the Michigan delegates, by M. F. Dickinson, with Dr. Fairbairn and Governor Wolcott as the chief guests, a number of college presidents being also in attendance, by Bishop Lawrence to a select few of the American and English delegates. There were a number of reunions of the graduates of the several theological seminaries and the Woman's Board of Missions gave an afternoon

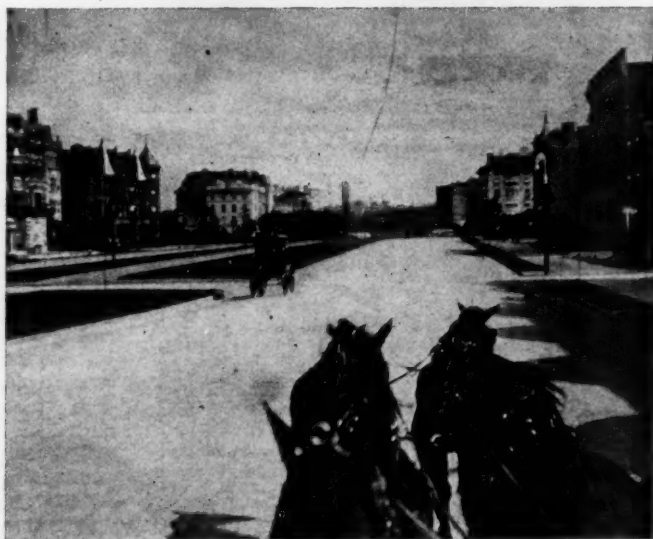
tea in their rooms to the women attendants upon the council and other guests, all of whom were delightfully entertained.



Approaching the Fens



"I'm not in it"



On Commonwealth Avenue

The Tallyho

Promptly at 3 o'clock the party for the afternoon climbed to the seats of the tallyho, the driver gathered up his reins and to the high notes of the bugle the six black horses started on the beautiful round of parks and country roads and village streets which the excursion committee had planned for their guests. With perfect September weather, the kind help of a gentleman whose knowledge of the city left no object of interest unnoted, and appreciative minds nothing seemed lacking to the pleasure of the drive.

From the top of the coach they had a closer view of the Congregational House tablets, and a minute later an unusual, down-looking view upon St. Gaudens's masterpiece—the wonderful Shaw monument. Down Beacon Hill from the State House front, past the famous dwellings of strong men of old, with the elms of the Common and the varied growths of the Public Gardens on the left, the way led by a double turn into the long vista of Commonwealth Avenue. The voice of the host as they passed each point of interest had put and kept them in touch with the visible features of the scene around them, and in the intervals there was room for the earliest steps of personal acquaintance. By the time the first reserve was broken the cosmopolitan groupings of the company began to reveal themselves. A home missionary from one of the hard fields of the West sat next to a Boston lady and they discovered that they had often corresponded, though they had never before met face to face. Hawaii and Australia, in the persons of their representatives, were separated by a clever little American woman from a Western city, who knew how to make them feel at home within reach of the salt smell of the Atlantic fens. A hard-headed English business man alternately discussed council papers and English imperial problems with a Canadian minis-

He who loves God is my brother, call him Unitarian or call him Romanist, if you will.—Dr. A. J. Lyman.

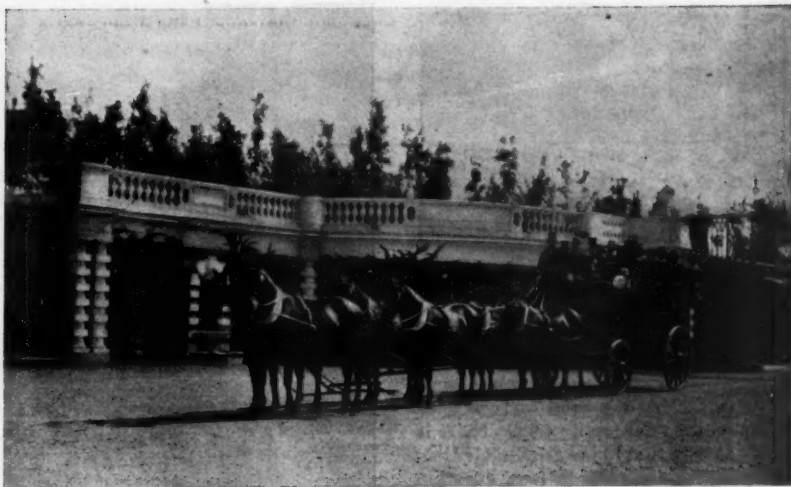
ter. English observation of differences of manner and custom were met by reminiscences of visits to England. The

scene was Boston, but the company had all the keener pleasure in the swift motion and the changing scene for the sense of international relationship and kindness.

The city streets gave place to the hard and winding roads of the Fens, and the wonder of the great city, built up out of the tidal marshes, was suggested by the remaining salt meadows and the winding stream. The Riverway led to the ponds, across one of which they had a charming glimpse of the city spires and towers. Past homes made famous by the lifework of historian and statesman, hillsides bright with the first touches of autumnal coloring amid the remaining green of summer, they reach the entrance of the Arnold Arboretum—city park and garden of the botanists—with its matchless collection of trees and shrubs, its September splendor of vivid coloring, its hanging wood of dark hemlocks, its concourse on the hilltop, where they stopped to study the world around.

"How far we have come!" cried an Englishman, as in the distance he caught the mellow glow of sunlight on the golden State House dome. Over the woods of the Arboretum the Blue Hills of Milton rose against the sky, crowned with the famous kite-flying observatory. So much of wood and green field was visible that it was hard to realize that we were still within the limits of the city.

Leaving the Arboretum, winding country roads, whose guardian trees now and again compelled them to stoop with low-hanging branches, led them to Faulkner



At Faulkner Farm

F. Sprague, with its wide view and beautiful Italian gardens. The spacious colo-

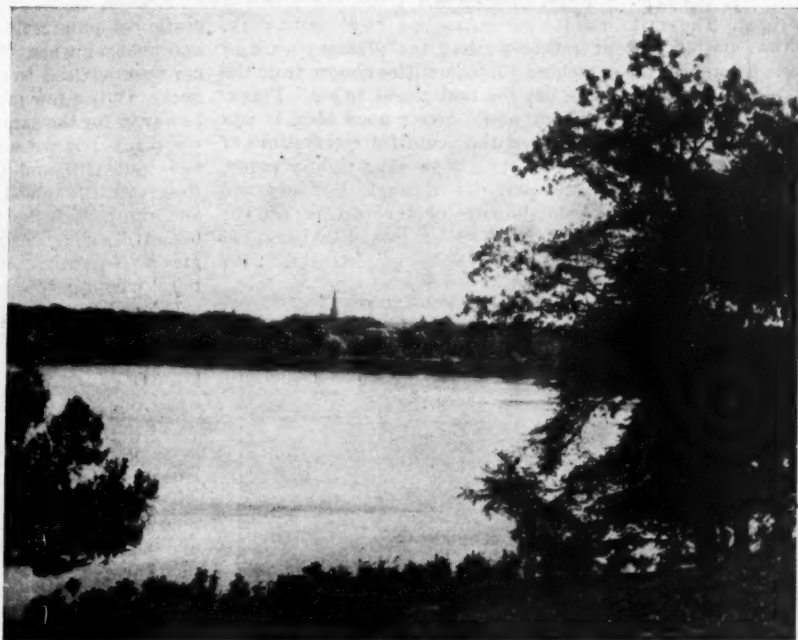
and hedge and tree, looks out over miles of richly wooded country toward the

west. Through the wooded valley at its foot, by farmstead and country home, we turned city-wards again, and by a maze of beautiful Brookline streets, past the noble high school building and the stately Harvard Church, the six black horses brought us back to Riverway and Fens and through the streets of the inner city, crowded with men and women turning homeward after their day of work or pleasure.

Acquaintance grows fast in strange surroundings, sharing new sights and experiences. Those who climbed up the tall lyho as strangers,

from different lands and with widely separated interests, climbing down shook hands as friends and parted in one common thought of Christian fellowship and cordial gratitude to the city which had reserved and prepared so much beauty for its children and for the strangers within its gates and to the friends who had planned and carried through so varied and comprehensive an opportunity of pleasure for their guests.

That noble body of men of four natives and two Americans composing the Hawaiian delegation to the council has met with the warmest sort of reception in and about Boston, and in fact everywhere they have tarried since they reached this country there has been speedy recognition of their worth and of the fact that they are the best testimony to the success of foreign missions which any one could want. They have spoken no less than fifteen times in this country. Last Sunday they divided their forces between the Walnut Avenue Church, Roxbury, and the Harvard in Brookline. They find it difficult to tear themselves away from Boston's hospitality, and they will not leave this region permanently until they have accepted Pres. Caroline Hazard's invitation to take tea at Wellesley College.

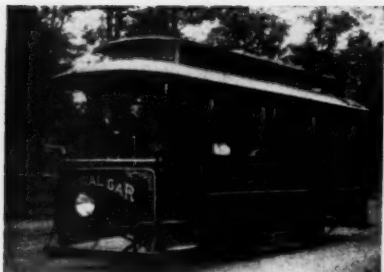


Looking Across Jamaica Pond

nial mansion house, thoroughly American in the midst of its setting of terrace



In Front of Harvard Church, Brookline



From a Trolley Window

One person, who was not fortunate enough to be a delegate nor smart enough to be on any committee for preparations, had, nevertheless, the good fortune to be invited on the trial trolley trip. There is always fascination in being admitted behind the curtain, and it is a question whether any of the real trips that followed equaled the first long one which embraced a part of all the different routes.

The day was so perfect, in the first place, that we were a bit fearful lest the delegates should not be so favored. The start from the Park Street subway station was made in an ideal manner. There was no getting out of five-cent pieces from the depths of purses or pockets, there was no rushing or dodging in amongst the crowd always waiting for cars. It was a quiet, dignified gathering of the special clan to wait its special parlor car, which was called out at any special minute the "committee" wished. We may have felt a trifle



On Boylston Street

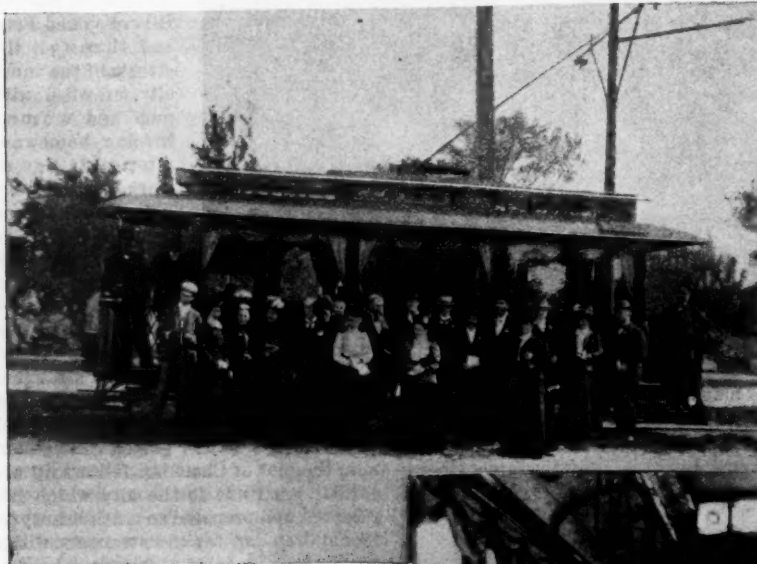
From now on for three hours and a half the committee had the pleasant work, or rather we had the pleasant work of watching the committee choose from the large list the best places to see. Franklin Park would give a good idea, it was thought, of the beautiful reservations of which Boston is growing rightly proud, so we shot out through Roxbury and skirted the edge of the vast park. The Blue Hills of Milton looked inviting, but we had come to the end of the rails; the

trolley was turned, and there was a suggestion of progressive parties of one kind and another when the occupants of the car were advised to change sides coming back. Only a few minutes were allowed, however, for the same scenery, for before we realized it we were switched off for Chestnut Hill and the Reservoir. The Reservoir, the splendid reach of view left and right, and the boulevard, with its beautiful residences on either side, would give a pleasant passing impression of the finest part of metropolitan Boston.

From Beacon Street the route diverged to Newton, Watertown and Waverley. The Beaver Brook Reservation, the Waverley Oaks and the Oakley Country Club bring one face to face with the charming country scenery, which seemed to most of us the loveliest part of the whole trip.

To return by way of Cambridge would give a good idea of the university grounds and environments to those who would not care to leave the car for a more especial introduction, but guests were to be given the privilege at several of the most interesting places of staying and enjoying them at their leisure.

This one long feast of delights to the eye was afterward divided into three portions, and another route (Bunker Hill and Navy



A Halt and a Shot

set-up by the thought that it was the very car that Mr. McKinley had used while in our city, and the motorman and conductor were the ones who had had the honor of attending the President along our streets. Their courtesy and that of the others in charge of car No. 2, and the thoughtfulness of the inspectors who accompanied the cars during the council days, were noted gratefully by the delegates who enjoyed these trips.

The modified light of the subway gave a good chance to become used to our elegant surroundings, and by the time the car shot out into daylight by the Public Gardens we were ready to notice the scenery and to regard everything from the point of view of a coming delegate and stranger to Boston.



A Shot in Transit

Yard) added—and the fineness of the weather, the beauty of the country and above all the enthusiasm and appreciation of the visitors made these trips in the following days one of the pleasantest features of the gala week.

The Cambridge trolley trip had a two-fold interest: first, the campus with its old and its modern buildings, Memorial Hall, the Law School and gymnasium, as well as the other interests that cluster around the center of university life; and, second, old Mt. Auburn, with its graves of the noted dead. In order to accommodate differing tastes in the matter of sight-seeing, the parties which went to Cambridge divided on reaching the university grounds. A portion then

Exploring Old Boston

Though the Congregationalists have given their visitors luxurious excursions on trolley and parlor electric cars, the intrinsic value of a pedestrian pilgrimage to old Boston was equally appreciated. The "trippers," as the Englishmen would say, left their starting-place in Tremont Temple on several afternoons. The guides were well informed in Boston history and brought in graceful touches of homage to the "mother country" not always considered necessary by those who talk about colonial history. Honor due was given to Sir Christopher Wren for the beauty of the Old South Church spire. As would be expected from such distinguished visi-

history with modern Italian occupancy astonished the Englishmen almost as much as the amount of made land in Boston. There was one instance of English literary ownership in the scenes of the old Puritan capital that was pleasing to American lovers of poetry. When the guide said at the old North Church that there was another and more prosaic explanation of the flashing of lanterns from the steeple on the night of Paul Revere's famous ride, a meek little lady uttered a note of defiant protest in behalf of Longfellow, almost dearer to English than to American households.

The excursion committee is to be congratulated on the excellent arrangements which gave the visitors from abroad opportunity to become well acquainted with the interesting as well as the beautiful parts of Boston. One English layman characteristically expressed his satisfaction as he said, "Boston is certainly very much like London."

Press Comment on the Council

The Christian spirit in great breadth, depth and purity characterizes all utterances and proceedings. These men are at the very forefront in the movement that makes for the healing of the dissensions that grew up among Protestants after the Reformation, and that



On Bunker Hill—Col. Prescott's Statue

went on in the car to Mt. Auburn, where officials were always at hand to conduct them about and to offer needed explanations. This party on its return had a glimpse of the famous Washington Elm and of Dr. Mackenzie's church as well as of Radcliffe College. The sight of these points was also vouchsafed to the other contingent, and then the reunited forces returned to Boston.

The Charlestown trolley trip had naturally as its objective point Bunker Hill, and due time was allowed for being impressed with the suggestions of that historic spot, as well as to inspect the Prescott monument near by. Then the visitors descended the hill to the Charlestown Navy Yard, stretching out along the water front for so many rods. There an officer was detailed to afford the needed escort and to extend courtesies of various kinds. The old frigate Constitution was eagerly inspected, being one of the chief centers of interest in connection with the visit.

Let it at once be said the meetings have been a magnificent success. I do not know how you get up these conventions in America—whether this is a fair sample, but I have been at church congresses and Methodist conferences, and general assemblies of Established Church and Free Kirk and biennial conferences of Unitarians in the old country, but never before have I seen 3,000 people clamoring for admission three times a day.—An English Unitarian in *The Christian Register*.



Hearing the story of the Battle

tors, the explanation of historic points was received with respectful silence or intelligent questions. But now and then a startling remark was heard. An Englishman one afternoon interrupted the explanation of "Garrison's mob" by "The Abolitionists were those opposed to the English, were they not?"

Though the groups of sight-seers were small, and generally stopped to listen on quiet corners, large additions of various sorts quickly attached themselves to them—notably messenger boys. In the Italian and Jewish quarters of the North End the small Italians gave a volunteer chorus of "That's Paul Revere's House." A little later a characteristically picturesque urchin remarked to his thirty-five brethren of the "annex" group: "I bet they're going to see where Benjamin Franklin's daughter lives!"

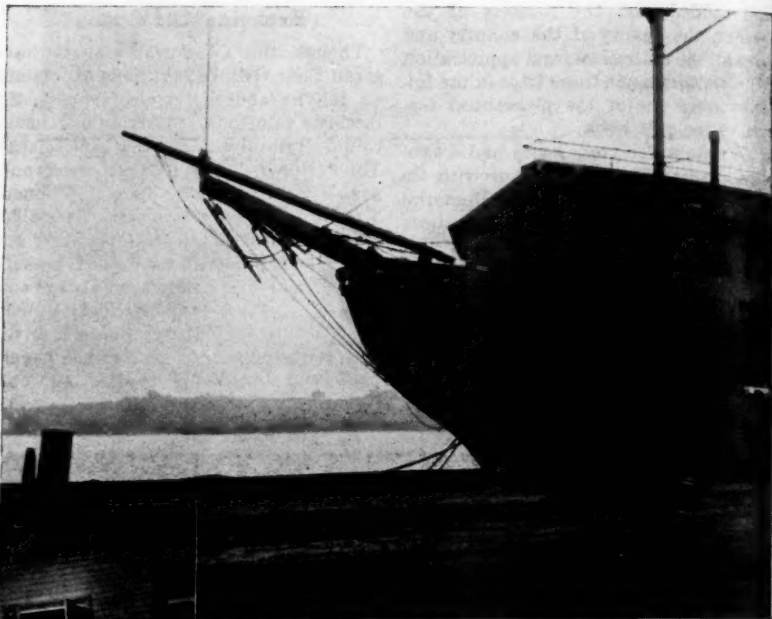
The combination of Puritan and colonial

awakens joyous anticipations of a Christian union which will perfectly realize the Master's prayer for his disciples. They may not be talking much about just this in this conference, but they are the chief representatives of it in the ranks of Protestantism today.—*The Morning Star (Free Baptist)*.

It is no mere formality when we say that the addresses were all of an extremely high order, nor is it invidious, perhaps, to add that the most interest was aroused by the paper of Dr. Forsyth, the sermon of Principal Fairbairn and the whole discussion on the subject of war. One fact is already very evident. While the English speakers refuse to dogmatize on many subjects, while they are extremely hospitable to all the newer scientific and critical thinking, the younger men among them, at least, place a much stronger emphasis on the expiatory work of Christ than is common in scholarly circles in this country or has yet appeared in the utterances of the older men from the other side.—*The Outlook*.

"Old Ironsides"

No sight at the Charlestown Navy Yard was more interesting than the frigate *Constitution*, the most famous ship of our early navy. Constructed in 1797, she took her name from the wharf in Boston where she was built. She had a brave part in the War of 1812, but the English delegates who gazed upon her were not ruffled in temper any more than they were at Bunker Hill, and were glad to learn of her honorable career. Possibly some of them had seen her when she was on exhibition at Philadelphia at the time of the Centennial Exposition in 1876. Then and subsequently the American people have almost idolized "Old Ironsides," and given her enthusiastic receptions whenever she has appeared in home ports. The vessel has



The O. S. frigate "Constitution"



"Look Pleasant, Please"

undergone several reconstructions, and on one occasion, having been in hard service for over thirty years, the authorities were inclined to have her destroyed as unseaworthy. But a young man in Cambridge, Oliver Wendell Holmes, sprang to her defense and sent this verse to the *Boston Advertiser*:

Ay, tear her tattered ensign down,
Long has it waved on high,
And many an eye has danced to see
That banner in the sky!

This served to rouse so much feeling that the ship was repaired instead of destroyed.

In sharp contrast to this old frigate was the training ship *Wabash*, which also lies off the Navy Yard and which receives the applicants for the navy and trains them for their career on the high seas. Many eyes were riveted upon this vessel also, and some of the English visitors particularly were surprised that the English navy had nothing corresponding to it.

Press Comment on the Council

Dr. Forsyth, one of the younger leaders who have come into prominence since the council of 1891, carried off the honors of the early meetings. Great care has been taken in the selection of speakers; the names of the Americans on the program are almost as well known in England as those of our own dele-

gates. At the council of 1891 it was complained that an attempt had been made to cover too much ground; the papers were too numerous, and the subjects included almost every question of interest not only to Congregationalists but to the nation. The program of the new council is more restricted, and no resolutions are to be proposed except such as

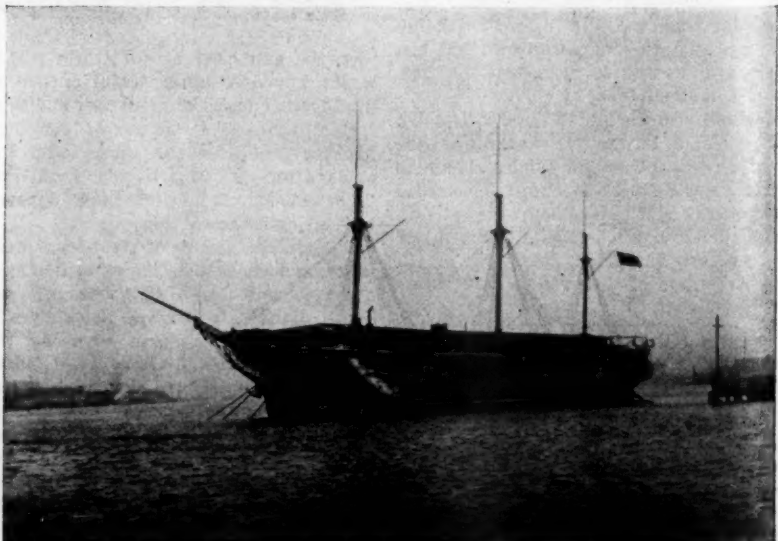
carry general assent. The meeting cannot fail to strengthen yet further the bonds of friendship and affection which unite English Congregationalists to their brethren across the Atlantic.—*British Weekly*, Sept. 28.

The one feature which the council lacked was some orderly method of bringing to the front the vigorous and thoroughly dissentient opinions which prevailed on some of the

questions of applied Christianity, like international arbitration, social economics, the relation of the church to social questions, theological education and the like. . . . As a rule, the preachers who filled the platform took the audience by storm and held them fast to the end. The professors and men of the cloister did so only occasionally. And the immense and overwhelming power of the preacher as over against any other man was shown in such powerful outlines in Dr. Storrs's address that there ought never to rise in the mind of any preacher who heard it any question of the essential permanence and power of his profession rightly mastered and vigorously administered.—*Dr. A. A. Berle, in The Boston Times*.

Both in this country and Great Britain Congregationalists have been the leaders in establishing schools, academies and colleges. Their influence upon literature cannot be estimated. They can claim many of the most famous theological writers and of the greatest preachers of the past and present, and their missionary zeal has been unsurpassed.—*Presbyterian Banner*.

The International Congregational Council has not only been an unspeakable blessing to that denomination, but imparted an edifying and spiritual impulse to all denominations. The addresses as a whole were of the very highest order.—*Zion's Herald*.



"The Wabash"

Voyaging about the Harbor

Whenever the delegates to the council wished an especially invigorating outing they boarded either the J. Putnam Bradlee or The Guardian, boats owned and used by the city of Boston and put at the service of the council by the courtesy of Mayor Quincy, and sailed around and about the beautiful, varied harbor of Boston. Well-informed guides accompanied each party and pointed out the historic and picturesque features of the land and waterscape. The boats always started from a wharf directly in the rear

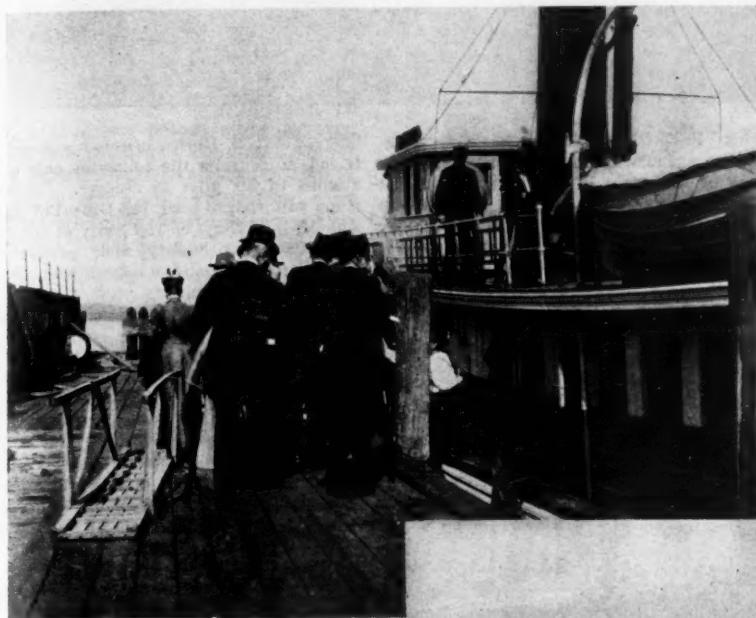
buoys marking the narrow channel, the dull or distinct outlines of the North and South shores—according as the day might be clear or hazy—and finally securing a glimpse of the villas of Hull and Nantasket and the tumbling waters of Massachusetts Bay, which come up and surge around the Boston Light.

To passengers from America the voyage was one chiefly of physical invigoration and acquisition of historical and topographical lore, but to the delegate from abroad it was all this and more. He saw new types of watering places, new forms of transportation, social econ-

the harbor police on board the boats enforced the harbor regulations respecting anchorage on either ignorant or recalcitrant skippers.

A Lay Delegate

Evan Spicer, no less than his brother Albert, is a creditable representative of that family which has been for so many years prominent and useful in English Congregationalism. He is a man of affairs and of the world in the best sense of the phrase, and the extent to which he is appreciated in London is shown by the fact that he was the first treasurer of the London County Council and he is a governor of the Hallowell College for Ladies, being one of the first Nonconformists to be appointed to the board. He is also treasurer of the Liberation Society, as his father was before him, and he traveled in South Africa two years ago with Rev. D. Burford Hooke, with whom he has just completed a long tour through British America, going as far West as Vancouver and Victoria. The two gentlemen spoke at meetings in the interest of Congregationalism and during a portion of their journey were accompanied by Rev. A. F. Macgregor, the missionary superintendent of the Canadian Home Missionary Society. Their meeting in Victoria was presided over by the lieutenant-governor and steps were taken to erect a Congregational church, the site of which had been secured. The scattered Congregational churches in British America will long remember with gratitude the visit of these brethren, who not only came to say, *How do you do?* but left substantial evidences of their permanent interest in Congregational church extension.



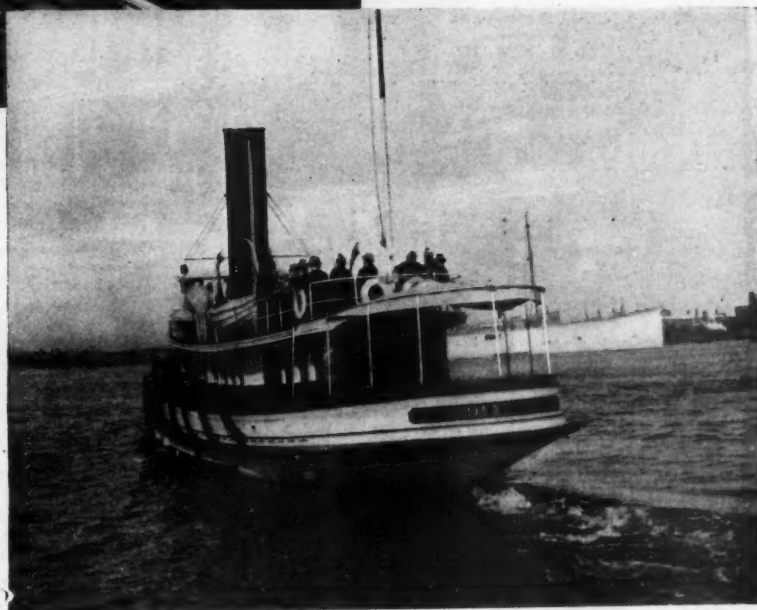
"All Aboard"

of the old ship yard where the renowned frigate, the Constitution, was built. Floating out on the tide the boats first circled northward and steamed up along the United States Navy Yard in Charlestown, giving the passengers a satisfactory glimpse of its large sheds and docks and close range views of the receiving ship, Wabash, and the venerable and carefully cherished hulk of the frigate Constitution. Lying off the Navy Yard was one of the smaller vessels of the navy, the Prairie, used as a naval reserve training ship, and the British delegates were always glad to learn what they could about the success of that recent innovation in our naval policy, inasmuch as it is a policy that is yet only tentatively incorporated in the British naval scheme.

Steaming up between East Boston and Charlestown and then turning back, fine views of Bunker Hill Monument, of the old North End of Boston, the spire of the North Church, the burial ground on Copp's Hill, and the municipal park and bathing ground at the foot of the hill were had. Then, steaming eastward and southward, the docks of the English lines in East Boston, the collection of fine steam yachts in the upper harbor and the sky line of Boston were subjects of study until well down the harbor and out where the Blue Hills of Milton, the Marine Park at South Boston and the forts of the upper harbor challenged attention. Thence on down into the bay went the boat, the passengers noting the penal institutions of the city, the lighthouses and

omies and devices which interested him even when they did not make him covetous. But one and all agreed in praise of the tonic of the sea air, the beauty and variety of the views, the clarity of the air and the brilliancy of the light, and when foot was placed on shore again all felt invigorated.

The captains and crews of the vessels did all that they could consonant with their duties as municipal servants to make the trips interesting and agreeable. But they also never ceased to realize that duty had priority over hospitality, and some of the parties that used the boats were suddenly surprised as the boat went gyrating wildly about the harbor while



Off!

Council Platform Nuggets

Jesus threw himself upon the love of human hearts.—*J. D. Jones.*

Things made by faith—they stand and they abide.—*Dr. Fairbairn.*

Congregationalism is the best and most Scriptural polity—for us.—*Dr. A. J. Lyman.*

No church will succeed in living and conquering that does not catechise its children.—*C. E. Jefferson.*

What a splendid position woman occupies in the education of this country.—*Rev. J. H. Hollowell.*

The recent history of our country has shown that it is eminently fitting for a woman to preside over a great democracy.—*Mrs. Elkanah Armitage.*

Books Written by Speakers at the Council

Notices of the writings of some council guests have already been given in *The Congregationalist*. The works of others are so well known that a notice is unnecessary. But the natural instinct of a hearer to desire a more intimate acquaintance with the thought of men who have interested and edified him suggests giving a list of writings of the speakers in the order of the program. The list is not exhaustive, only presenting the most characteristic or latest works where the author has been very productive.

President Angell, beside a number of pamphlets, has written a *Manual of French Literature and Progress of International Law*. President Harris's books are on social and ethical subjects. *Moral Evolution and Inequality and Progress* are the titles. Professor Porter has written largely for Biblical reviews.

Among the long list of books by Professor Fisher, so well known by all students, the most widely read are *History of the Christian Church*, *Manual of Christian Evidences*, *History of Christian Doctrine and History of Reformation*.

The lofty mysticism of Dr. Forsyth finds ex-

pression in *The Holy Father and the Living Christ*, published in *The Little Books of Religion* series. Another of his books, just out, is *Religion in Recent Art*.

The works of no English speaker are so well known as those of Dr. Fairbairn, especially *The Place of Christ in Modern Theology*. His last book is *Catholicism, Anglican and Roman*, and others are *Christ in the Centuries*, *Religion in History*, and *Studies in the Life of Christ*.

Dr. Lyman Abbott is a prolific author. The

Theology of an Evolutionist, *Evolution and Religion*, and *Studies in the Life and the Epistles of Paul* are characteristic of Dr. Abbott's line of interpretation.

Dr. Mackennal is something of a historian and biographer. He has written *The Story of English Separatism*, *The Life of Dr. Macfadyen*, beside a volume of sermons, *The Seven Churches in Asia*. He is just about to issue a very important work called *Homes and Haunts of the Pilgrim Fathers*.

Dr. Brown of Oakland, Cal., has published a volume of sermons, *Two Parallels*. Those who have been so much charmed by the personality of Dr. Jones will wish to read his book, *The Model Prayer*, a series of talks in

print. Prof. Graham Taylor has as yet confined to magazines his writings on Social Problems in the Light of Christianity, but his admirers may safely expect a book before long. Professor Massie of Oxford is another prolific contributor to prominent magazines. It has been whispered that the charm

ister, Mr. C. S. Horns, causes his American friends to consider the following only a beginning of his gifts to readers. Certainly many will wish to read *The Ordeal of Faith*, *The Modern Heretic*, *The Story of the London Missionary Society* and, particularly, *Vital Virtues*, which is a collection of talks to young men and women.

The volume on Congregationalism in American Church History series is by Professor Walker of Hartford Seminary. Dr. John Brown has so many friends that there is sure to be a call for copies of *The Life of Bunyan* and *The Pilgrim Fathers in New England*. Beside this delightful historical work, Dr. Brown has published lectures on *The Book of Revelation*, on *The Bible in Relation to Modern Thought and Apostolic Succession in the Light of History and Fact*.

Even people who are very timid about touching theological books, but who heard the address on the Living Christ, will dare to read what Principal Cave has written—*An Introduction to Theology*, *The Scripture Doctrine of Sacrifice and Atonement* and *The Spiritual World*.

We close the list with these writings of Dr. Storrs: *Preaching Without Notes*, *The Divine Origin of Christianity*, *Bernard of Clairvaux* and *The Puritan Spirit*.

Council Platform Nuggets

We are beginning to realize that even idolatry is religious.—*J. D. Jones*.

It is no more necessary to be conscious of the second birth than of the first.—*C. E. Jefferson*.

We are going to prevail, not by eliminating from Christianity what is distinctive, but by emphasizing it.—*J. D. Jones*.

Boston, a city which has always striven to give freedom to the slave but also development to the freeman.—*Rev. J. H. Hollowell*.

of Mr. Hollowell's style has found its best expression in verses which he is too modest to offer to the public, but we are glad that a book by him is now in press.

Dr. Noble is known by two books, *Discourses on Philipians* and *The Divine Life in Man*.

Dr. Reuben Thomas has published *Divine Sovereignty, Through Death to Life* and two stories, *The Grafenburg People* and *Kinship of Faith*.

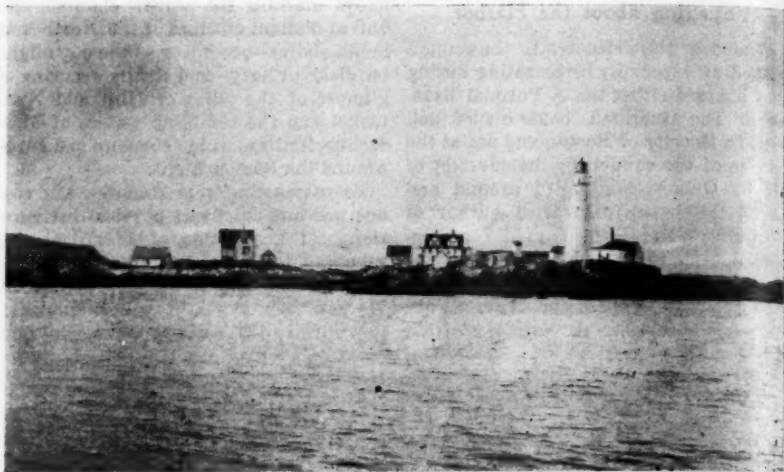
Four books have come from the forceful pen of President Hyde, *Practical Idealism*, *Practical Ethics*, *God's Education of Man* and *Outlines of Social Theology*.

Beside the Phi Beta Kappa oration on the New Movement in Humanity, President Tucker is the author of the Yale lectures of last year, *The Making and Unmaking of the Preacher*.

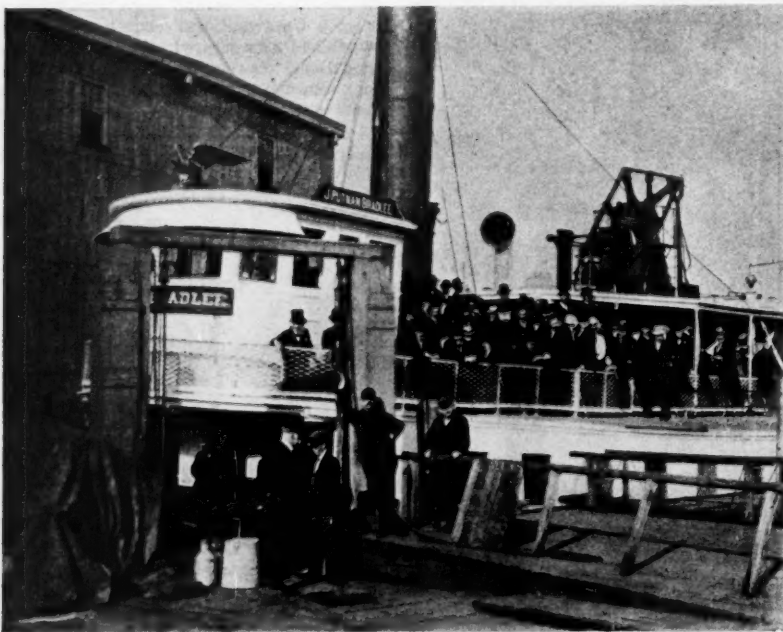
Mrs. Armitage has written a *History of England*, *A Key to English Antiquities* and a number of hymns.

All readers of *The Congregationalist* found the book of Dr. Jefferson, *Quiet Talks with Earnest People in My Study*, very practical and helpful.

The brilliancy of the young London min-



A Lighthouse



The Council Afloat, Guests of the City of Boston

pression in *The Holy Father and the Living Christ*, published in *The Little Books of Religion* series. Another of his books, just out, is *Religion in Recent Art*.

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"Good Night"

Sunshine and Shadow in Cuba

By Rev. Clarence R. Gale

May I mix the sunshine with the shadows that the picture be not too dark, but true to life as I saw it in Cuba last month. That the shadows at present far exceed the sunshine in this "land of sunshine" is owing to the abnormal conditions. How could it well be otherwise? Wasted by long years of devastating wars, stunned by the savage blows of a merciless foe, paralyzed in all her industries by excessive taxations and corrupt administrations, like the "certain man" who "went down from Jerusalem to Jericho and fell among thieves," this "pearl of the Antilles" even now, though more than a year has passed since the war closed, lies prostrate, benumbed, bleeding, helpless. Outside capital, foreign investments and greedy speculation come near enough to see the situation and then invariably "pass by on the other side," while Christian philanthropy alone, warm with the love of Christ, comes across the watery way to extend an uplifting hand and to pour in the "oil and the wine" of brotherly helpfulness.

As Cuba is primarily an agricultural country one must get away from cities and railroads, out into the country districts, to see the island's real condition. I rode several days on muleback across many little farms and ruined plantations. Everywhere grass and weeds, shoulder high, cactus and wild pines held possession of the fields, while graceful ceiber trees, stunted coffee bushes and creeping vines tried to hide from sight the tumbledown ruins of once commodious dwellings. General Wilson, commanding the departments of Matanzas and Santa Clara, told me he had been all over his departments on horseback without finding one farmhouse standing, so systematically and thoroughly in this section had Spain carried out her policy of extermination. This is the dark background to the sad picture war's aftermath presents today in rural Cuba.

There are some sights and sounds, however, in Cuba today that afford real pleasure. These emanate from the Christian and philanthropic efforts that are being made to reclaim the island. One Sunday morning I addressed a company of worshipers in Rev. A. De Barritt's pleasant quarters in Devado, a resident suburb of Havana. The same day I spoke in the Methodist Episcopal Church, South, in Havana, where, under Rev. Mr. McDonald, an interesting work is going on among both Americans and Cubans, with several Sunday and day schools and reading-rooms. That same hot September night I found Rev. Dr. Alberto J. Diaz, "the apostle of Cuba," preaching to an audience of about 200 Cubans. Dr. Diaz believes that the religious outlook for Cuba is most encouraging. This must be along Protestant lines, for in the great cathedral that day, with its massive proportions, its elaborate ritual and its army of priests, I counted eighty attendants, nearly all of whom were women. This was in striking contrast to the enthusiastic service I attended another Sunday in Matanzas, where in the Methodist Mission, under Rev. H. W. Baker,

on a sweltering night, the chapel, holding 200, was packed, overflowing into the vestibule, where a score of Cubans remained standing even while the collection was being taken at the close of the service. And this, though in the *plaza de arms*, a block away, a military band was giving a patriotic concert, the most popular musical event in the island. The great work along religious lines in Cuba is to get people not simply to a church service, not simply to submit to certain rites, but to get them to Christ, and to realize what

looked in vain to see what these people lived on. What few men were about were weakened and reduced by disease, while women and children were present in astonishing numbers. Hunger, emaciation and disease, singly or in company, were unwelcome guests in every hut.

Yet in these lowly hovels one sees faces strikingly intelligent and beautiful. I shall never forget the face of Maria, the paralyzed hat braider, a Cuban girl of seventeen. We found her near Matanzas, sitting on the earthen floor of a rudeshed, cooking in old tin cans a breakfast of green bananas. She was alone in the world, the rest of her family having died of starvation; she was paralyzed from her waist down so that she was unable to stand; she was living in the midst of such distressing poverty that it made the heart ache even to think of it, yet I never saw a more patient face. As we approached it lit up with a smile and revealed a womanly modesty and gentleness and purity that told us we were in the presence of an uncrowned queen. Her father had been a prosperous farmer, and the family had been reared amid refining influences, but the war had stripped them of everything; for years starvation and disease had been at work, till only this one member of the family survived, and she, a paralytic, was supporting herself sitting day after day by the door of her shed braiding one hat a day, for which she received seven cents.

Indelibly photographed on my memory is the face and form of little Felicia, a Cuban lime peddler of five summers. Clad in the one faded garment that constituted her entire wardrobe, carrying a tattered sunshade, a relic of the old homestead now in ruins, wearing an earnest, serious face that seemed to have forgotten how to smile, if it ever knew how, with a bloated body that told of previous suffering and a piteous tale of present want and distress in the hut in the village, every word of which was true, this child peddler drew from you not only pennies for her limes but a large sympathy that longed to be able to lift her and hers out of their miserable hovel and place them in surroundings suitable for human beings. Little Felicia and her eight-year-old sister, Analita ["little angel"], who carried on her shoulder wood from the mountains and sold it in the village, were the only wage-earners in their family, they being the only members able to work. In this same village I found Solios, a Cuban orphan boy five years old, running around loose like a stray colt, eating and sleeping wherever he could. As I looked into his bright face and snapping black eyes I could believe the village physician when he said, "That boy has in him the making of a smart man"; and I wondered whether he would become a useful, self-respecting, self-supporting citizen, or whether he would become a bandit, a criminal, a weight on society, a menace to his race. Solios was only one of the 100 orphans in this village of 800 inhabitants, and these are only 100 among the 50,000 orphans in Cuba today.

These cases I have cited are but sam-



A CUBAN HAT BRAIDER

it is to be a Christian, and the Protestant churches, though just commencing their work, seem reaching the Cuban youth especially in encouraging numbers. "A great door and effectual" is open to the Church of Christ in this island of the sea that lies within 100 miles of our shores.

My errand to Cuba took me primarily among the reconcentrados still living in their palm-thatched huts on the outskirts of the towns and villages scattered through the rural districts. In one dis-



A FIVE-YEAR OLD PEDDLER

trict near Matanzas I found 10,000 of them, supported until recently by army rations, but now, through some misunderstanding among officials, even army rations are denied them. I went into many of their homes, if such hovels can be called homes. In one house of three rooms lived the remnants of eleven families; in another quarter 200 men, women and children were huddled together like so many cattle; while on the hillsides stood hundreds of these huts sheltering thousands. These huts had in them scarcely anything that could be called furniture—a rickety chair or two, homemade, and some few old articles that had been hurriedly carried away from the abandoned home on the farm. What few clothes were visible were old and faded, while the younger members of the household were naked. As for eatables, you

ples, capable of being multiplied by hundreds of similar cases. To keep these people from starving and to restore them to their former conditions as nearly and as rapidly as possible is the object and aim of the Cuban Industrial Relief Fund, now operating two relief farms at Ceiba Macha, Outlook Farm No. 1 of forty acres and New England Farm, No. 1 of 160 acres, the latter generously provided for by funds raised in New England, with headquarters in the Congregational House. On these farms about 150 men, women and children are employed, receiving on the average seven cents an hour. These 150 represent some 500 in and about the village who are absolutely dependent on these farms for the bare necessities of life. On these farms the Cubans are taught that they must work for what they receive, and they are only too glad to do so. Indeed, the hardest work on these farms is to be obliged to deny work to those who plead for it and must have it or go hungry. All profits made from the sale of products are turned back into the fund to carry on and extend its beneficent enterprise. This work is fundamental and far-reaching. Not only is it saving hundreds of lives and helping on the agricultural reconstruction of the island, Cuba's natural basis of prosperity, but it is also preparing the way for the educational and religious work that is to follow.

If this reconstruction work can be done now thoroughly and extensively, other work will be made tenfold easier than it otherwise will be. If now when these destitute Cubans ask for a chance to work that they may help themselves we give them that chance, they will be in a position and condition later to help build the educational and religious institutions they so much need. From all standpoints—economical, agricultural, educational, religious—nothing could be wiser than to dot all central Cuba with these relief farms. The need of them is imperative, the opportunities unlimited.

Our Congregational Enterprise in Cuba

BY REV. C. W. FRAZER, KEY WEST, FLA.

Every sober person must feel the crisis now in Cuba. Will the second battle for God now be fought by the missionary? A great change has come outwardly—clean streets, real policemen, not soldier-policemen patrolling by two's, courts of justice, not the *incomunicado*. Great as the changes are they are only preparatory. "Jesus Christ did not go to Cuba by the first train," as some one has said. But the adventurer went. All honor to Generals Brooke, Lawton, Wood and others. But shame for the American who let a Cuban widow work for him until he owed her more than \$50, then borrowed her last \$10 until he could go to the bank next morning. He never returned. This is one incident out of many which not only is a comment in the Cuban mind on our invasion of the island, but something the missionary has to contend with as he tries to plant the gospel.

Thank God, we can place by the side of this the work of Rollins College in Florida, caring tenderly for a few Cuban students during the blockade and after.

This so touched the hearts of their parents and friends that more than thirty students have already attended that college, while the story of kindness grows in their hearts until they wish to join their "children's church" who, with no persuasion, have left the Romanists, and with entire confidence hand over their children to President Ward of the college without a condition save his own discretion.

My week in Havana last month was spent with our missionary, Rev. A. De Barritt, working under the Congregational Home Missionary Society. Greater love for children with equal firmness in his discipline and wiser method of work I do not expect to see. He does not make a mistake when a little boy comes one morning to school "too poor" to pay his tuition. He points him to a mop and pail and tells him how he can wipe the stone floor of two rooms and earn one week's schooling, adding: "Now that is right. You are a little man. We Americans believe in work." The lesson is by no means lost, for soon the same boy brings the money to pay for his tuition. There is danger in all lands of making the permanent poor rather than helping the temporary poor. Mr. De Barritt also trusts his children with many little responsibilities, for example, young Ygnacio is sent to Havana with a \$5 bill, he must change it into Spanish silver, make a few purchases, two or three days go by before settlement, and he accounts for every cent. To see this one boy's good face, the good taste and healthy tone of his work and the reaction on boy and missionary sets one thinking. Elsewhere an American still owes him for his work. Elsewhere is nameless vice and dread darkness filled with despair. I shall never forget the Cuban children's voices in this man of God's home, singing, "*Mi hogar, mi hogar, mi dulce hogar*" ("Home, sweet home"). My heart surged with the hope that gospel songs may continue to fall from childish Cuban lips. How they love to sing!

Mr. De Barritt is on the right track, quite content to do the little things or the mighty things which they really are, content to let the outer signs expand or shrink until that secondary or permanent stage shall come when the short-sighted even shall rejoice. With much patience cultured, sensitive, far-sighted, broad-minded men and women must drudge cheerily, having mighty faith in God and man to gain in Cuba a second victory.

So far as I could judge our work, though held just now in our missionaries' parlors in a suburb, compares favorably with the Episcopalians, whose minister preaches only in English, or the Methodists South with two young men who also preach in English. I did not see their Spanish department. When we can again open up in the city proper there is every reason to believe that daily work will be restored, teaching, industrial work and relief on a modest scale. It is a day of very small things as yet. However, I conversed with enough people who are allied with our work to cheer any missionary's heart in this very unsettled time, when no man knows what our government will do.

The lovers of men are evermore the believers in God.—G. A. Gordon.

For Endeavorers

PRAYER MEETING

BY REV. I. O. HANKIN

Topic, Oct. 29–Nov. 4. Giving, a Measure of Love. Mark 12: 41–44.

We find no difficulty in giving to those we love—the difficulty is to refrain from giving. To give is a test of affection. The love that receives much and gives nothing cannot in the best sense be called love at all, but selfishness. This poor woman who brought all her living and cast it into the treasury had first learned the great commandment, "Thou shalt love the Lord thy God with all thy heart and soul and strength." The self-sacrificing completeness of her offering was the evidence of her whole-souled devotion to him whose earthly home was in the temple. It was because Jesus saw through the gift to the heart of the giver and saw there an unquestioning self-consecration that he spoke these words which have made the memory of her unpretentious gift immortal. Love gave, but a higher love understood and interpreted the gift and she had her reward.

The motive makes the offering; and from God the motive is never hid. The sum that Ananias brought was probably a thousand fold larger than the widow's mite, but it was a gift made for ostentation, not for love. Money seems a poor measure of our devotion for Christ, but as the commonest measure of self-sacrifice it not only proves that we love him, but is transformed into the unhindered personal devotion in places of greatest need where we ourselves can never hope to go. It is the sign of that division of labor which makes the efficiency of modern work. He who cannot go can send. If money is a peril when men love it, it has wonderful and sacred possibilities which our Endeavor Societies ought to keep in mind, making their collections an offering for Christ, to be given reverently and consecrated by prayer.

The river of Christian work depends upon many streams united in its great and powerful current. As I passed a riverside mill this summer I saw that it was idle. The mill-wheel was dry; the pond had a broad border of baked mud. For weeks rain had not fallen, and the springs in the hills had ceased to send out their streams. It was but a trickle here and a runnel there, but for lack of them the river was dried up and the work stopped. There are idle mills of missionary work. They are waiting until the rain from heaven falls and the little streams run full again. What is needed is more than giving—it is constant giving. Streams that run only in the winter time are not good streams for mills.

Systematic giving can only grow out of foreseeing, planning love. If we can live with Christ and understand something of his gift to us, the desire to show our love will surely come to light within us. But it is giving for a purpose, and it asks guidance that its purpose may be served. As we plan birthday gifts and Christmas gifts for those we love, so carefully and thoughtfully we ought to plan to do what we can for him who loved us best and gave himself for us.

The Church Prayer Meeting

Topic, Oct. 23–28. The Duty of Self-control. Prov. 29: 8–11, 20, 22; Matt. 27: 27–31; Acts 27: 20–36.

For the sake of self-respect, influence, usefulness [See prayer meeting editorial.]

The Union Maternal Association will hold a "Rally" with the association of the Walnut Avenue Church on Wednesday, Oct. 25. Devotional meeting at 10 o'clock; a basket lunch and social reunion from 12:30 to 2. There will be short addresses, and the meeting will close promptly at 4 P. M. Humboldt Avenue cars pass the door of the church, corner of Dale Street and Walnut Avenue, Boston.

THE HOME

Autumn Hymn

Blest be the generous hand
That broadcast o'er the land,
Near roadside wall, by roughly upturned sod,
Flings free the golden-rod.

Thanksgiving for the care
That plants the aster fair
By dusty waysides where tired feet must stray—
Star-thoughts that light the way.

For flaming banners hung
Our swamps and woods among,
For bowers of clematis, for woodbine's grace,
Sing praise, sing praise!

For lanes made color-glad,
For trees with radiance clad,
For peerless cardinal flowers whose glowing
ranks
Guard the still brook, give thanks!

Where soft haze wraps the pine,
Where gleaming sumachs shine,
Where'er one brown sheaf grows, one bright
flower springs,
The glad earth sings.

Sing, heart, be glad and sing!
For know, "So doth the King
Desire thy beauty." Join thou in his praise
Through all the autumn days!

—Sarah L. Arnold.

Co-education
at Harvard

Co-education has gained some footing at most American universities. In some it was part of the original plan, in others it has come or is coming step by step through post-graduate courses. Princeton, we believe, is the only one of the larger universities which opens its doors exclusively to men. The advance of co-educational practice at Harvard has called out an earnest protest from Professor Wendell. Radcliffe, he points out, has steadily advanced toward a share in the work of the university, not merely in post-graduate, but also in undergraduate work, until, this year, there are sixty-three courses open to women. His objections are three. Harvard, he says, is traditionally a school of manly character, and the admission of women, he fears, must do away with "the pure virility of Harvard tradition." This he calls a "partly sentimental" objection—and we are inclined to agree with him. The other objections relate to the effect of the presence of girls upon the teachers. By affording the poorly paid younger professors a chance of extra earning, Radcliffe keeps them from spending surplus time and strength in original research, which would redound to the credit of the university. And because the mind of girls offers less opposition to authority their presence helps to increase the danger of "arbitrary self-confidence and impatience of contradiction." The subject is an interesting one, but do not Professor Wendell's objections, if valid at all, apply rather to an incomplete co-ordination like that of Radcliffe with Harvard, rather than to frank co-education on equal terms? The spirit and work of teachers and male students does not, at first glance, seem to us less "virile" in Oberlin or the University of Michigan than in Harvard.

Is affection as whimsically, as blindly distributed as wealth? It is the experience of life that it is rare to keep either

to the end, but as a man is judged not so much by his ability to make money as to keep it, so it is fair to estimate his qualities by his power to retain friendship.—
C. D. Warner, in That Fortune.

The Church Supplanted

BY MARION HARLAND

From Maine to California the press, secular and religious, is discussing the question, Why do not our young people go to church? The problem is serious. The outlook, in the lurid light of the growing evil, is more than serious. One editorial optimist affirms that in the city in which his religious weekly is published church-going is the rule, habitual absenteeism exceptional. The weight of testimony in every other district as yet heard from is overwhelming to the effect that from five-eighths to nine-tenths of every congregation in our cities and suburban towns are made up of people of mature age, with a fair admixture of younger women.

The great body of our young men is elsewhere. Their absence does not imply an increase of dissipation and disorderly habits. Nor does it signify that free thinking and downright infidelity are gaining hold upon the minds of educated youths. Well-behaved, intelligent moral believers in the cardinal truths of Christianity absent themselves from public worship with and without pretext and suffer no diminution of respectability thereby. When sisters and wives follow their example, no excuse is considered necessary. If the whole family prefers the cool quiet of a summer Sunday at home, or an all-day excursion into the country, or a drive in the park to assembling themselves together in the family pew, the circumstance is no longer singular. It is not acknowledged vice alone which we

Grown familiar with her face
Endure, then pity, then embrace.

The surest way to make an innovation first common, then popular, is to keep on doing it until criticism dies away and imitation begins.

Press, pulpit and the public have exhausted invention in trying to account for the change in the Sunday customs of respectable people from those of our forefathers. Sunday newspapers, lax notions as to Sunday novel-reading, bicycling, foreign fashions in the matter of Sunday driving, boating and visiting, Sunday concerts and operas that do not pretend to be oratorios, the overstrain of our rushing week day life, which makes rest and recreation a mental and moral necessity upon the blessed seventh day, are but a few of the reasons alleged and supported by statistic and argument to explain what will empty and close our churches in another half-century unless a remedy be found. As an impartial laywoman, who has watched the course of church history for forty years with pain, but without wonder, may I sum up in one paragraph what I believe to be the root of the evil?

Our young people have not the habit of church-going, because it was not formed for them in childhood by their parents and guardians. They have not lost it, for they never had it.

At a recent Sunday school convention

in New York city an Episcopal clergyman of ability and experience tossed a dynamite cartridge into the camp by arraighing the Sunday school as a mischievous agency, or, rather, as an agency excellent in itself but so grossly misapplied as to be a positive drawback to the best interests of the church it should subserve. While few of those who heard the attack or read the published reports of it are prepared to go all lengths with the bold assailant, it cannot be denied that many of us are sadly conscious of the wrong he would right.

The most threadbare of the platitudes that have tamely furnished forth the addresses of the conventional Sabbath school visiting agent for the last fifty years is the whilom truism that "the Sabbath school is the nursery of the church." The fact being that the nursery is fast usurping first, second and third floors of the earthly tabernacle, leaving the attic alone for other occupation. The duty of church-going is minimized by superintendent, teachers and the walking delegate aforesaid.

The dearest place on earth to me
It is the Sunday school!

sings the child, along with scores of other jingles laudatory of the chief industry of the church. So far as he can judge, "the church adorned with grace" means the morning or afternoon session of teachers and scholars in chapel or lecture-room. There lessons are recited, hymns in honor of the Sunday school—plenty of them, set to "catchy" tunes—are sung, speeches are made, urging punctual attendance, and prizes are offered to the child who shall bring in most scholars before Christmas. In connection with the Sunday school are picnics by land and stream, Easter festivals and carols, June anniversaries and processions with banners, brass bands and banquets, and even cake-walks, to excite enthusiasm and to fill the treasury of the great institution, which nobody thinks of as a primary department—"the winding-stairs" by which the redeemed of the Lord should go "into the middle chamber and out of the middle into the third."

It is inevitable that young minds should be permeated with a sense of the prime importance of the organization of which they are a part. It would be phenomenal were they to evolve from their inner consciousness the idea that they are on their promotion, that the Sunday school is but the vestibule of the temple where they are to do real and lifelong service.

This is not guesswork on my part. I affirm, upon the authority of long experience and observation, that while every conscientious teacher is solicitous that his and her charges shall attend Sunday school regularly, the duty of church-going is seldom enforced, or even alluded to, except in vague and general terms by teacher or learner. The Sunday school is made the goal, not the race course. Injudicious enthusiasts extol it as "the children's church," a luckless phrase that opens the deep sore from end to end.

Parents have yet more than teachers to do with the creation of a sentiment that threatens to swamp the church of God planted upon American soil. Chil-

dren early comprehend that, whereas class loyalty, if not inclination, should make them constant in attendance upon the exercises of the Sunday school, church-going is not obligatory. One service a day is supposed to be all they can digest profitably, and "of course they must be in their places in the Sabbath school." The session over, they take their way homeward with smiling faces and approving consciences, with none to say, "Why do ye so?"

By and by lads and lassies are too big to belong to classes, and take their place in bands formed for Bible study or become teachers, who, if much occupied during the week, honestly believe that they do God and his kingdom service by staying at home Sunday forenoon to prepare the Scripture lesson for the after part of the day. If they decidedly affect religious observance, the Young People's Association offers another substitute for the regular church service for those who desire to find excuses for not attending this last. From how many pulpits do we hear the notice, "Meeting of Young People's Association at 7.15 this evening, church service at 8." What attendant upon the "church service" will not witness with me to meeting three-fourths of the young people on their way from the sanctuary as we go toward it at evening? They have had their say and their hearing—more edifying, they will tell you, than the prayer, praise and sermon that are to follow. Church-going would be a new habit for them, the formation of a new taste.

Now and then I meet a man who explains his neglect of churchly ordinances by saying that he was forced to attend three services a day when a boy and "got sickened out by the slavery." For every one of this stripe I know 100 who stay away from the sacred courts because they were not gently drilled in the practice of waiting upon the Lord in his holy temple and allured into love of the service "when life was new and mind was young." They would be as derelict in the practice of social and domestic duties if education in these had been as grossly neglected. We cultivate in our children a taste for the fine arts, the perception and love of what is worthy in literature, the appreciation of refined associations, and expect to see the work prosper in our hands. But, having let them walk in other paths than those we delight to follow in what appertains to eternal things, we stultify ourselves by useless regrets that they do not turn at our bidding into the road once thronged with the tribes who "went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day."

The evil has crept upon the church insidiously, we say. As insidiously as saplings grow into trees, buds expand into flowers, children come to be men and women. From the day when organizations, admirable in themselves and in their proper places, began to encroach upon the ground consecrated to the church the growth has gone on. Distorted views of proportion, false values, the putting of great for small and small for great—these are the causes whose effect fills us with dismay.

The children of 1889 are the young men and maidens of 1899.

The story is told in these words.

At Eventide

I am too tired to sew; upon my lap,
Weary and spent, my idle fingers lie;
The needle is too heavy for my hand,
I fold the tiny dress and put it by.
The little maid, so weary of her play,
Must wear her faded frock another day.

Here, close beside me, lies my dainty book
With quaint, bright fancies 'mid its flowing
rhyme,
Waiting through all the full and busy hours
For one short space of free, untrammelled
time.

I touch its covers with a tender hand—
My brain is dull; I cannot understand.

I am too tired to pray, O pitying Lord!
I only know the day's hard tasks are done.
I bring my burdens—thou canst count them
o'er;

I lay them down before thee every one;
I only long for sleep, to still my pain,
And strength to take my burdens up again.

—Mary Riddle Corley.

October in Town

BY ISAAC OGDEN RANKIN

The night was winter's, with a stinging frost and gleaming stars, but with the morning sun warmth and the summer come again. If October loves the forest and the shore she does not shun the town. She has touched the house fronts, and the vines that cover them begin to glow and burn. A fallen leaf upon the sidewalk flames like the spot upon the redwing's shoulder. A church across the square looks as if jewels fit for the altar had been lavished on its front. Every separate leaf carries a display of color which seems beyond all rivalry until the next is laid beside it for comparison. If old age is a ripening after spring's promise and summer's toil, and if the touch of frost is as the touch of death, surely the leaf's short day comes to an end that is brightest at eventide. It is transformed and glorified at its departure and passes as a brave man's life should pass.

In the parks and gardens October feels herself in strange companionship. The English elms refuse her proffered gold. Looking down their stately avenue the roof is thin and brown, wintry already in its tracery of denuded boughs and wide sky spaces. Most foreign trees and plants appear like naturalized Americans until October comes, and then the spell of homesickness lays hold upon them and they feel an exile's sympathy for the dull and rainy October of their own home land. If anything could make them turn their hearts to cheer, it would be this warm sun and the fresh wind, whose very song is joy, and the companionship of the warm creepers and the golden elms.

That cut-leaved, drooping birch, which has been the image of modest content all summer long, looks like a widow draped in mourning weeds. Her native sister, sturdier growing and with whiter stem, is all aglow with spendthrift gold of which she has made a carpet at her feet as well as a crown of glory. The larch has caught the spirit of the time and is busy with October's alchemy. Her soft green is already mingled with a mellow gold which she will cling to with a mother's rather than a miser's love until on some November morning as we pass we shall see that she has scattered it upon the frosty grass in one great effort of renunciation.

The leaves are dancing in the wind, making acquaintance as mortals do when pleasure brings them together and the music sounds. They rustle under foot in sheltered corners as the step disturbs or crushes them. They float downward from the boughs and fill the air under the poplar trees with flakes of gold. Every passer-by feels the comfort of the bracing air and the stir of the cold. The school children as they pass are snugly clad and rosy cheeked. Here is a teacher whose pupils have already found her out. She comes tripping by, laughing and chatting, the happy center of a line of five, where those who cannot clasp her hand clasp each other's—like bits of iron which when they cannot reach the magnet fasten on to those which can.

Here is a prim schoolgirl who has not learned yet the lesson of the worth of cheerfulness, but whose puckered face would brighten to a smile if October's wooing were supported by a cheery word. She ought to have the friendship of this stout lad with the red sweater tied about his neck, whose face is a perpetual smile. Behind him come two little girls who are good companions. One is a heedless lass, whose ways make the good house mother care enough. She is chatting merrily as she walks, but there, pinned under the lapel of her jacket, is the evidence of her heedlessness—a note for the teacher, which would never reach its destination if it were trusted to a bag or pocket. She will have thoughtfulness when she comes to the time of her own responsibility, and in the meantime we may be thankful to remember that the Good Father has joined mother love to mother care and that the heedless ones are often dearest.

The loungers are few on the park benches this crisp and bracing morning. Here, indeed, is the broken man, whose courage has departed and who thinks only of rest and a newspaper as an excuse to evade the claims of vexing thought. Five bulldogs, with pink and black noses and brown coats, are out with their keeper for their morning exercise. He sits upon a bench holding the five chains, and they cluster about his knees. They look happy and so does he, and we reproach ourselves as we pass, in the interest of human dignity, that we have thought and spoken of them first and him afterward, for his good qualities of care and kindness shine in their bright eyes and glossy coats. Let us hope he takes as good and intelligent care of his own children.

A tiny lad, spruce and neat from his mother's hands, comes dancing along the path and behind him in a happy companionship follows his grandfather, walking slowly in the feebleness of age. Love bridges over differences and brings together those who are most unlike in life's experiences. Of all who came to meet us on our way to work this bright October morning these two perhaps will gain the most and simplest pleasure from the day. One with his life behind him, in his happy face deep-set with wrinkles and his crown of snowy hair, is the very embodiment of life's October. The other shows the careless mood of April toying with the flowers and opening leaves and not yet burdened with the cares of life. Each age has its own happiness. To see them together

through the bright air and the falling leaves is to see the image of the year's attainment and the new year's hope.

Max Hannigan's Threat

BY FRANCES J. DELANO

"Is Herbert home?"

"No."

"Well, when he comes you tell him that he'd better not drive his cows through the lane tonight. Tell him I'm waiting up there for him; and if I catch him I'll take his head right off—that's all—you just tell him that."

The speaker, a half-grown boy, his head hanging forward a little, bull-dog fashion, and his large fists doubled threateningly, stood a moment looking at the girl to whom he had been speaking; then he passed on down the lane to the beach.

The girl, who was Herbert's sister, followed the boy with her frightened eyes; when he was out of sight she lifted them, and anxiously scanned the bay. "O!" she exclaimed, "if Herbert will only stay over on the neck until mother gets back from town he'll be safe, because he can go round the street way to drive the cows. But if he should start for home now, and meet that horrid great boy, and no one home but me! O, I don't know what would happen!"

Here the child started for the house, intending to get the spyglass and look across the strip of water to find out if Herbert had yet left the neck. But Herbert had no intention of leaving the neck just at present. He was high up in the top of a wild cherry tree, filling his pail with the shining black fruit.

Herbert was a plodder, so the boys said. He was never late for school, and never absent. He drove cows for three different farmers, and they all agreed that he was as steady as a clock. The boys called him "the teacher's pet," and there was no denying that the teacher was very fond of him. They also said that he was "white livered," and poor Herbert was miserably conscious that they spoke the truth.

But this afternoon, swinging in the top of the wild cherry tree, with all the world beneath him, buoyed up by the heaven of blue above, the dancing water below and the glorious autumn air—O, this afternoon Herbert was no coward.

"I'll never be a coward again, I declare I won't," he said, aloud. "A coward is the meanest thing in the world. I just hope I'll have a chance sometime to show the boys that I'm not afraid of things. Just let 'em try me once, I'll face 'em." A whole field full of golden-rod just below Herbert nodded enthusiastically at this heroic speech.

Poor Herbert! It was a great deal easier to be brave just then, up there in the top of the wild cherry tree, than it was two hours afterward down in the lane, with his sister's frightened face before him and Max Hannigan's threat ringing in his ears. "He says he'll take my head off, does he?" repeated Herbert.

"Yes," replied his sister, "he thinks you've taken the wheels off his tip-cart; that's what he says. But never you mind, Herbert, he's gone home now and you can go around the street way to drive the cows."

"Is it time for the cows?" asked Her-

bert, moving off mechanically towards the pasture, wholly unconscious of either asking a question or of receiving an answer to it. In a few moments he was letting down the bars and the cows were passing out into the lane. The lane was crooked, and just before coming to the second turn there was a street opening into it; sometimes the cows went through the lane and sometimes they turned off into the street.

"I'll go whichever way the cows go," said Herbert to himself. "If they go down street, why, I'm not running away from Max."

Suddenly Herbert stopped and the color rushed into his face. "I am a coward," he said, "I'm hoping they'll go street way. I said I'd never be a coward again." Herbert looked over towards the neck, where the wild cherry trees were. "I will go through this lane," he said, swinging his stick down hard upon the stone wall. "This lane is as much mine as Max Hannigan's. I never touched his old cart wheels, and he knows it. Can't die but once anyway." Here Herbert hurried off after the cows.

But the cows, the stupid creatures, knowing nothing of Herbert's heroic intentions, and seeing a lot of boys standing in the lane just beyond the turn, decided to go home by way of the street. Herbert ran to head them off, but they, not understanding the unusual interference, hurried on the faster. Then Max Hannigan and the boys who had come to see the fun sent up a derisive shout.

Herbert's eyes blazed and he checked back the angry tears.

"I'd rather die than go on," he said, stopping and looking first at the boys and then at the retreating cows. But the habit of attending to business was very strong in Herbert; he put his two hands up to his mouth and shouted to the boys:

"If any of ye want to see me, just wait there till I come back—that's all. I got to get my cows 'cross the railroad."

After Herbert had passed on, an old sea captain, who had been resting behind the wall on the other side of the lane, got up and rolled off towards the group of boys.

"Look here, youngsters," said he, "hadn't ye better doff yer caps to that boy when he comes back along?" Then the captain suddenly changed his tone. "White-livered," he shouted, "why, man alive," resting his great hand heavily upon Max Hannigan's shoulder, "there ain't one of us that would have had the backbone to have put off that fight till we'd got the ship safe to port, not one of us."

"You'd better reef your sails, boys; he'll come along pretty soon and face the whole four of ye. What ye going to do then?"

The boys looked into the captain's good-natured face and tried to laugh.

"We're not going to hurt him," said one.

"No, that ye ain't," said the captain, sarcastically.

"We thought he'd scare easy," said Max Hannigan.

"Disappointed, eh?" laughed the captain.

"I'll tell ye, cap'n," exclaimed one of the boys, eagerly, "we'll give him three cheers when he comes back along."

And they did.

Closet and Altar

Every man shall receive his own reward, according to his own labor. For we are laborers together with God.

I beseech you, in the name of our Lord Jesus Christ, that none of you do run so lazily in the way to heaven as to hinder either yourself or others.—*John Bunyan.*

The attitude of God toward the universe which he has made is that of the worker toward the clay. Wholesome thinking and peaceful or useful life can only come when we assume that attitude toward the material which God has intrusted to our hands. The busy man may not, but the idle man cannot think God's thoughts.—*I. O. R.*

Then love

Shall chaunt itself its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;

Thou shalt be served thyself by every sense
Of service which thou renderest.

—*E. B. Browning.*

It may be proved with much certainty that God intends no man to live in this world without working; but it seems to me no less evident that he intends every man to be happy in his work. It is written, "In the sweat of thy brow," but it was never written, "in the breaking of thy heart," thou shalt eat bread.—*John Ruskin.*

Uselessness is crime.—*F. W. Robertson.*

To continual watchfulness and prayer ought to be added continual employment. For grace flies a vacuum as well as nature, and the devil fills whatever God does not fill.—*John Wesley.*

O God, who workest hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As best it pleaseth thee.

The toil of brain, or heart, or hand,
Is man's appointed lot;
He who God's call can understand
Will work, and murmur not.

Our skill of hand and strength of limb
Are not our own, but thine;
We link them to the work of Him
Who made all life divine.

Our Brother-Friend, thy holy Son,
Shared all our lot and strife;
And nobly will our work be done,
If molded by his life.

—*T. W. Freckleton.*

Grant me thy Holy Spirit, O Lord, I beseech thee, to enlighten my mind that I may know thee, to renew my will that I may serve thee and to sanctify my affections and all the powers of my soul and body that I may follow thee fully all the days of my life. O Lord, defend me from the world, the flesh and the devil. Make me good in my person and good in my place. Let the Spirit rest in me that I may be always doing or getting good. Help me whilst I live and do not refuse me when I come to die. Let my life be a holy walking with thee. Hear me, O Lord, for Christ's sake, in whose name I pray. Amen.

Mothers in Council

BEHAVIOR IN CHURCH

Let a child know that you find it essential that he be amused during church service and your occupation will continue as long as childhood and youth endure. Discuss the point with the child. Convince him that he is growing fast, is now quite manly in his behavior in other places, and that other smaller children look to see how he acts and shape their conduct by his. Tell him God expects him to act the man in church. The more you demand of a child the more you will get.

My four-year-old boy took his first reading lesson in church. I showed him the word "love" and gave him the hymn-book (my own), telling him to put a little mark under every "love" he found. The book was full of love. Another Sunday he tried the word "God" and found that the book was God's book. I never talked with him about it in church. I never let him think it was my duty to watch and amuse him.

One day he drew from his pocket a little brass dog less than an inch long. He amused himself balancing it on his thumb quietly. He did not know I saw it. It is best not to see some things as long as he is quiet. You must see when he begins to be "funny" and attract the attention of others. A pencil and paper in his hands, if they seem to *happen* there, are not wrong nor particularly irreverent, but if provided because you acknowledge his right to be entertained may be the beginning of a series of evils. "For the times of this ignorance God winked at," Paul says, and will he not remember to deal as gently with your boy? And may not you, too?

My boy of six begged not to go to church one day. I knew if I left him at home he would have a good time with "the maid" and be less inclined to go next time. So I said: "Don't want to go? Come, let us talk about it." So he sat in my lap and I told him how God had made the world and everything in it. He wants us to have good times and be very happy. He gave us all the days of the week to be happy in but asked us to save one and make it his day and keep it holy for him. He wants us on that day to think more about him and what we can do for him.

Then I told him how men had got so naughty that some of them do not think of God even on his own day. I asked if he wanted to be one of those who would help God, or if he would rather play and amuse himself. Of course the little heart was troubled at the responsibility of choosing between serving God and doing his own pleasure on the Sabbath day, but he chose readily enough and none too early.

The question of who is going to church this morning never is raised in our home, and as my children are often commended for proper behavior in church I venture to set down these few ideas, if peradventure it might help any.

A. A. WOOD.

LEWIS CARROLL'S ADVICE

The mother's question in regard to amusing children during the morning sermon reminds me of the answer that Lewis Carroll, author of Alice in Wonderland, once made to a similar question put to him by a mother. He replied: "My advice would be to keep some books for that special purpose. I would call such books 'Sunday treats,' and your little boy or girl would soon learn to look forward with eager hope to that half-hour, once so tedious. If I were the preacher, dealing with some subject too hard for the little ones, I should love to see them enjoying their picture books." This shows a characteristic side of this child-lover's nature, and the advice is, no doubt, good. But my suggestion would be that before providing in this way for the little ones it would be proper to have an understanding with your pastor, since some ministers would be disturbed and distracted by the turning of book leaves or rattling of paper, and others might be offended at the lack of

attention on the part of their small parishioners.

MAIDEN AUNT.

PUBLIC OR PRIVATE SCHOOL

On general principles, and without definite knowledge of the particular six-year-old boy in the case or the particular schools, I should give the preference to the private school. While public and private schools each have advantages that the other does not possess, the smaller school is better for young children because of the greater opportunity for individual care and attention from the teacher. But unless there are particular reasons why a child of that age should be sent to school he is, in my opinion, much better off at home. Several years' experience in teaching in nearly every grade from the primary to the academic department and many more years' experience as a mother have convinced me that the majority of children enter school at too early an age.

Better results are obtained when school life begins at the age of eight or even later, instead of at an earlier period. None of my own children have entered school younger than eight years of age, while two of them were nine and ten years, respectively. Of course they had lessons at home and were not behind children of their own age when they entered school. A few minutes' study each day will accomplish as much for a child at home as a much longer time at school, and even a child's amusements may be so intelligently directed that he will derive quite as much benefit from them as from regular studies.

Although circumstances may modify particular cases, the child who is free from the restraint of the schoolroom up to the age of eight or ten is better fitted to stand the strain of hard study later on than the one who enters school two or three years earlier.

S. J. T.

A PRIVATE MARKING SYSTEM

The plea in Mothers in Council of Sept. 7, that teachers should abolish their marking systems or at least make them less rigid, has suggested to me to tell you of one institution where this has, in a measure, been done and with success.

I mean one of the largest women's colleges in New England, where the marking system is private. During the four years' course nothing is seen or heard of marks. If a girl keeps her work up to a satisfactory standard she knows nothing directly of her rank. But should she fall below this required standard she is immediately presented with a partial or entire condition, or what is called a warning; and woe betide her if the work is not promptly made up and a satisfactory examination passed. Each student knows that she will receive no diploma unless this standard is maintained, and that if she has too many conditions she will be asked to seek a more congenial atmosphere.

This private marking system concerns itself, in most cases, with daily work as well as term examinations, so that, usually, no amount of cramming will make up for neglected daily work. There are many ways in which the teachers can show their appreciation of a pupil's work; there are the difficult questions respectfully referred to the best scholars after the others have failed, and the essay returned with an "excellent" or "very good" scrawled at the end, which is received as an ample reward for a deal of hard study.

The college claims that the young women are working with a higher purpose and a nobler aim without the public marks. And nowhere could you find better or more thorough and conscientious work done than by these thousand girls. How this system would adapt itself to younger pupils I do not know, but should think that a modified form of it might be used in, at least, the upper grades of the public schools.

E. P. T.

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The Conversation Corner

THERE was not room enough in the last Corner for all our foreign matter. One of the things omitted was a letter from our boy in India, showing how and what children study there.

AHMEDNAGAR, INDIA.

Dear Mr. Martin: I hope that you received my letter sent in May with the pictures of the tiger and myself. I hope also that all the Cornerers are well. I go to school here at 11 o'clock in the morning [what would a boy in Boston be doing at that hour?—MR. M.], and come home at 1.15 in the afternoon, after which I have Latin with mamma. At school I learn drawing from 11 to 12, then copy writing from 12 to 12.30, and English from 12.30 to 1.15. I learn carpentry from 8 to 9 in the morning. Your loving Cornerer, WILSON H.

About those pictures, Wilson has received the Corner of July 27 before this time and knows the one of his pictures we selected—the boy, or the tiger, which? That is a fine idea for Wilson to spend an hour every day in learning carpentry, and ought to be oftener followed in our longitude. I called on a little fellow in Cambridge the other day, and he took me down into a well-lighted and well-aired cellar to show me his work-bench, his set of tools—which were all in their places in good condition—and the articles he had made with them. (You might blue-mark this paragraph and leave the paper around where the elders of the family will see it—say, about Dec. 18.)

Another foreign "matter," which I thought would interest you, was a "Filipino canteen" from Manila, which Mrs. Kellogg of the Woman's Home Missionary Association had just shown me, and which she will show you, if you call at No. 607, Congregational House. What do you suppose the canteen was made of? It was not made—it grew. It is a stick of bamboo, about two feet long and two inches and a half in diameter. As you know, the bamboo is hollow and grows in sections or joints. The length between the joints of this piece is fifteen inches, and into a little hole at one end is poured the water, a projection being left beyond the joint, which serves as a tunnel. From this projection the soldier can easily drink, and then, with the hole stopped by a cork, sling the natural canteen to his back and march on. It was sent to the W. H. M. A. by Chaplain Daley of the First South Dakota Infantry, lately Sunday school missionary in that State. It is an interesting specimen of the various uses to which the bamboo tree can be put, besides being a reminder of the life of our boys in blue in that strange addition to Uncle Sam's dominions in the South Pacific.

I have interesting letters from two ladies about vacation travel in Nova Scotia, but the writers are grown-up Cornerers, and will not mind if I omit them and pass on to two younger correspondents, both of whom I met in Maine.

CHRISTMAS COVE, ME.

Dear Mr. Martin: Thank you for sending the snap-shots. Mr. K. and I hired a boat for a day and went to get blackberries. A sail came with the boat. Going in [to "Scott's" River?] we went with the wind, but coming back we had to tack. The boat would not tack, but kept with the wind, so we had to row back. I have not set out the lobster pot yet.

RODERICK B.

SOUTH BYFIELD, MASS.

Dear Mr. Martin: Thank you for our picture that you took at Heron Island. I am glad to be a member of the Children's Corner. I go to school and stay all the forenoon and part of the afternoon. Perhaps next summer we can have a picnic on Sugar-Loaf Mountain, when I am up at my grandpa's. I would like to have you come to Cape Horn and stay longer some time when we are there.

Your little friend, MILDRED H.

Perhaps you remember mention of these children and their pictures in the Corners of Sept. 14 and 21. The snap-shot which I took of another boy in Maine I show you on this page. Do you ask me who he is? I do not know. That is why I show it—to ask you who he is! It was on this wise. As we were changing from one steamer to another—I think from the *Nahanada* to the *Wiwurna* at Mouse Island—the first passenger on the gang-plank to make the change from the *Wiwurna* to the *Nahanada* was a fine looking boy, who held aloft in his hands a toy sailboat, of which he seemed especially careful. Afterwards, as the boats were about to separate, I saw him on the lower deck of the other steamer still clinging to his boat. I asked him to stand still a



? ? ?

moment and aimed my kodak at him, but immediately my boat moved off. I promised him a copy of the picture—if it came out well—but I did not understand the address which he shouted out. I rather thought it was *Harry Somebody*, but I am not at all sure. Of this I am sure, that he said *Oak Street*, and I think No. 183—but possibly not!

Now I wish to keep my promise, and have thought of this way to find him out. If any of you know a boy who looks like this and lives on Oak Street, in the State of Maine, please give me the rest of the address. Of course, if he sees the picture and recognizes himself, he will advise me—and he shall have a mounted copy at once. If I hear nothing, I shall have to search him out next summer in person—for that promise must be kept.

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"BOUNTING BILLOW, CEASE THY MOTION"

The inquiry for an old song beginning with this line, made in this column July 6, by a New Hampshire lady ninety-eight years old, was answered, July 27, by printing four stanzas quoted from Lowell Mason's "Odeon" of fifty years ago. Letters have continued to

pour in from all parts of the country, showing how widely popular it was as a singing-school and drawing-room ballad in those days. In fact, it is now reprinted in Ginn's "Coda for public schools" (No. 141), along with "Children of the Heavenly King" and an Easter choral. The attempt to learn the authorship and meaning of a song once apparently so common has led to the discovery that its author was a prominent character in the highest circles of fashion and folly in England during the last quarter of the last century—a fact doubtless never dreamed of by those who read or sung the simple ballad on this side the ocean.

In one American reprint of the verses I find "Mary Derby" (*Darby* in England) given as the author. Her father was born in America, and was a sailor, whaler, soldier, adventurer. He is said—I think without any proof—to have been a relative of Dr. Franklin. (But Salem genealogists might know something of his descent.) At one time he tried to establish a whale fishery on the coast of Labrador—not far from the home of Pomuk—intending to employ native Eskimo. This proved a miserable failure. He fought at the siege of Gibraltar in 1783, and died in the military service of Russia.

Mary Darby was educated by the sisters of Hannah More, and at sixteen married Mr. Robinson, a worthless fellow, whose name she afterwards bore although living with him little. Under the patronage of Garrick she went on the stage, and was a star performer at Drury Lane Theater. She took the part of Juliet with Sheridan as Romeo. Her great personal beauty (shown in the paintings of Sir Joshua Reynolds and Gainsborough) commanded the admiring attentions of the nobility and of distinguished men in that licentious age. Playing the part of "Perdita" in Winter's Tale "before royalty," i. e., George III. and Queen Charlotte, the Prince of Wales, then eighteen years old, was greatly enamored of her. This dissolute man, afterwards George IV., became intimate with her, provided her with a splendid equipage and gave her his bond for £20,000, to be paid at his majority, in place of which her friend, Charles James Fox, afterwards secured a life annuity. The miniature which he gave her she wore upon her bosom at a grand entertainment given her by Marie Antoinette, queen of France. But the prince, false as he was foul, soon deserted her in a way suitably characterized by Thackeray in his life of George IV.

She was then for many years the favorite of Tarleton, the famous British officer of our Revolution, who was defeated by Morgan at Cowpens and returned to England after the Yorktown surrender, Oct. 19, 1781. He in turn deserted her, and I think it was this bitter disappointment which led to the "Bounding Billow" verses, "written between Dover and Calais, July 20, 1792." In proof I quote three more of the sixteen stanzas of the poem:

Ten long years of anxious sorrow,
Hour by hour I counted o'er;
Looking forward till tomorrow,
Every day I loved thee more!

Yet, ere far from all I treasured,
—, ere I bidd adieu;
Ere my days of pain are measured,
Take the song that's still my due.

Fare thee well, ungrateful rover!
Welcome, Gallia's hostile shore;
Now the breezes wait me o'er,
Now we part, to meet no more.

In an old edition of her works I have found the blank filled by the initial "T"—indicating, no doubt, the "cruel Tarleton," so notorious in America for his barbarous warfare. What a strange story to associate with "Bounding billow, cease thy motion"!

L. N. M.

Christian Duties Illustrated

V. THANKSGIVING*

By Rev. A. E. Dunning

"Poetry is the flower and perfume of thought," said Longfellow. Hymns are the flower and perfume of our thought of God when we use them intelligently in worship. Whoever wrote them, whenever they were written, they are ours when they express our feelings, our gratitude, desires, aspirations. The background of both these Psalms is the deliverance of the Jews from captivity and their restoration to their own land. Because their national experience has come to express the personal feeling of Christians the books of Psalms are more read and repeated than any other part of the Bible. These two Psalms express pre-eminently thanksgiving to God. Its most important elements are:

1. Deliverance realized [vs. 1-3]. The return of the Jews from Babylon meant to them the end of national humiliation, deliverance from bondage, restoration to a place among the nations, to the possessions of their fathers, to respect for the history and name which were as dear to them as life itself. In captivity every experience reminded them of what they had lost and of their folly and sin in losing it. In their return everything reminded them of the power and love and mercy of God, who restored to them their honor. Deliverance awakened praise. Favor to the land, the covering out of sight and thought of all the sin of the people, the disappearance of every sign of God's anger—how these things realized moved the people to offer the flower and perfume of their thought of God in songs of praise!

Deliverance is the gateway to personal Christian experience. "Every one that committeth sin is the bondservant of sin," said Jesus. To be under compulsion to dishonor one's self daily and to know it is a dreadful burden. "The evil that I would not, that I practice," Paul confessed. That burden is a nightmare to any one who has not lost the ambition to be worthy of respect. "Who shall deliver me out of the body of this death?" said Paul. But he knew who had promised, "If therefore the Son shall make you free, ye shall be free indeed," and having realized deliverance he shouted, "I thank God through Jesus Christ our Lord." To have escaped bondage to evil, to have power to do right, to have been forgiven for every sin till the remembrance is not a shame, but a stimulant to love God—this is deliverance realized. If those who are content in bondage to sin are offended at the exuberant enthusiasm of the songs of forgiven sinners, the only explanation which can be given to them is in the words of the Saviour, "I tell you that, if these shall hold their peace, the stones will cry out."

2. Penitence expressed [vs. 4-7]. The Jews were back in Jerusalem. But they were not as their fathers had been in the time of David's glory, not as their hopes had pictured. They were oppressed by the sense of their weakness. Enemies threatened, poverty hindered them. Leaders were incompetent. The full glory of God did not appear. In their gratitude for deliverance they still cried,

Show us thy mercy, O Lord,
And grant us thy salvation.

Forgiveness intensifies penitence. Only those who have escaped from the bondage of sin know how disgraceful was its slavery. When we know that God has restored us to his favor, we feel more deeply that we are unworthy of it and more earnestly long for manhood, for holiness. The prayer of the quickened chords always with the note of praise for deliverance, "Quicken us again."

3. Obedience determined [vs. 8, 9]. The Jews had been carried into exile because they

had turned deaf ears to the Word of God. "My people are gone into captivity because they have no knowledge," because "they call evil good and good evil." They were delivered because they called on God and obeyed his commands. But their freedom depended on their loyalty to him. Their song of thanksgiving would have been weak without the note of warning, "Let them not turn again to folly."

There can be no restored manhood without an abiding purpose to obey God; no real praise without the resolve, "I will hear what God the Lord will speak." Whoever would know God's salvation must fear him. Fear is an element of thanksgiving. No one who is not afraid of God is afraid of the devil; and not to be afraid of yielding to the devil is to be under the disgrace of feeling like him, of being willing to do evil. God loves all men. His wrath is his love outraged. It is the most terrible thing we can conceive, as his approving love is the most beautiful. Only when the people purpose to obey God can glory dwell in the land or in their lives.

4. Delight in God's blessings [vs. 10-13]. The Jews in their songs drew a glorious picture of their restored land. Truth so prevailed where falsehood, treachery and bloodshed had once stained the very soil that truth seemed to spring out of the earth in its gladness; and out of the sky righteousness looked down in approval. The mercy of God embraced the truth of his children. Righteousness would be the herald of God's coming to his people and the attendant on his footsteps.

The song of the unknown Hebrew is the song of the human heart. Its truth recognizes God's righteousness far above it. But when the divine mercy enfolds man's holy purpose, and the divine righteousness is united to the harmony among men united to adore and serve God, then heaven has come down to earth. Then, though the fields should yield no food and there should be no herd in the stalls, yet would men rejoice in the Lord and joy in the God of their salvation. But there would be no fear of famine or distress. With true hearts, just laws, peace within and without, the Lord would give that which is good and the land would yield her increase. That would be the fulfillment of laws which never are questioned. That is the ideal society, the holy city let down from God out of heaven.

5. Joy in God [Ps. 126]. This Psalm is added to the other simply to express the exuberance of redemption realized. Delight in God's blessings surely rises to the higher level of rejoicing, joy in God himself. That is the abiding emotion of the health-filled soul. When will the holy passion again ring through our churches as it did in days when Isaac Watts could express the common feeling of Christians in such words as these:

My God! the spring of all my joys,
The life of my delights,
The glory of my brightest days,
The comfort of my nights,
In darkest shades, if he appear,
My dawning is begun!
He is my soul's sweet morning star,
And he my rising sun.

We have the songs. But how rarely now do we hear in the voices that sing them the tone that interprets them!

To know deliverance from sin that destroys the divine life in us, to feel penitence while we are conscious of deliverance, to be controlled by the purpose to serve God, to associate all good and beautiful things with him and to enjoy his character and love above all things—this, expressed in the language of devotion, is the thanksgiving of the children of God.

Christian unity comes, not when we are seeking it, but, as engaged in common work, we think of the work and forget unity.—
Bishop Lawrence.

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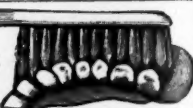
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* The Sunday School Lesson for Oct. 29. Text, Ps. 85 and 126.

LITERATURE

BOOK REVIEWS

JOHN MURRAY FORBES

This eminent citizen of Massachusetts achieved a reputation far wider than the boundaries of his own State, or even our own land. The possessor of ample means, he none the less recognized the obligation of indefatigable service, and labored zealously in behalf of the good of others both in private and in public lines of effort. He was a man of the most genial, admirable and lovable private character, far-sighted and sagacious in the conduct of affairs, shrewd and rarely mistaken in his judgment of his fellowmen, a man with the insight and often with the adroitness in management as to public affairs of the born statesman. He was one of the merchant princes of Boston and vicinity and his example and influence always were in sympathy with methods which, if conservative, were those of the strictest integrity and the loftiest sense of honor.

Those of our readers who lived through the period of the War of the Rebellion will remember what a tower of strength he was to the cause of the Union, how ably he seconded Governor Andrews in every effort to raise, equip, forward, provide for and encourage both Massachusetts troops in the field and the Union army and Administration in general. He was ready with purse and time and effort of any kind which it was possible to offer, and he devised many schemes of efficient service which no one else seemed to think of. He did not always agree with President Lincoln, yet was one of the staunchest supporters of his Administration in general. He made frequent trips to Europe in behalf of the government and was one of the two or three in whose hands rested more than once the issue of peace or war between our nation and Great Britain, and whose firmness, blended with gentleness and authority, preserved us from the horrors of an additional struggle.

Mr. Forbes's home was in Milton. He also was the owner of the island of Nauson, between Buzzard's Bay and Vineyard Sound. Here he and his family for years have made their summer home, living much after the manner of an English country gentleman, and the delights of his Nauson life have been widely heralded. Alike at his own home, at the meetings of the famous Saturday Club, or at the elbow of the governor or President he always was the same genial, sagacious, indefatigable friend and fellow-worker. His loss was great, not only to his immediate friends but to the world in general. This book of letters and recollections has been edited by his daughter, Mrs. Hughes, and is based largely on manuscripts, reminiscences and letters. It is not a strict biography but is a full and very entertaining narrative of the man and his life of more than ordinary excellence. It has several illustrations. [Houghton, Mifflin & Co. \$5.00.]

THE FUTURE OF WAR

M. I. S. Bloch, the author of this work, is a Polish banker who some years ago abandoned finance and devoted himself to the study of political economy in general and particularly to the subject of war. He soon received the impression that war already has become not only difficult but actually impossible to be carried on. This position he assumes in all seriousness and has written this volume in order to demonstrate its truth. Or, rather, he has written a more elaborate work of which this is only the sixth volume. It has appeared already in Russian, German and French. The present volume has been rendered into English by R. C. Long, and Mr. W. T. Stead has supplied a characteristic introduction.

M. Bloch does not mean that no more international fighting is to occur of any kind in the way of petty wars such as England has waged so often, but that such a great struggle

as that which for so long has seemed threatening to involve all the nations of Europe has become impossible. The art and mechanism of war have been developed to so high a degree that to make war has become out of the question. If it were attempted on any large scale the result would be to destroy all existing political organizations. It would involve the suicide of the nations concerned. The necessarily colossal size of armies, the effect of smokeless powder, the inevitable establishment of an untraversable zone of territory between the two armies, the deadly slaughter, especially of officers, due to improved weapons, the impracticability of supplying such armies, and the fearful cost of their maintenance—these considerations are sufficient to give pause to the bloodthirstiest nation and even if it supposed itself to have a strong prospect of victory.

M. Bloch's book is for the statistician and specialist rather than the general reader. But any one may become intensely interested in it. It is very plausible. Indeed, there is much solid weight in its reasoning. We are not yet ready to assume that war on any large scale has ceased. Would that this could be believed! But it does seem plain, and for the reasons stated in these pages, that a great war would be far more appalling and ruinous today than ever before, and that the great Powers are quite well aware of the fact, and therefore are the more ready to make great sacrifices rather than go to war with one another. [Doubleday & McClure Co. \$2.00.]

STORIES

To hit off the new woman is a leading aim of Eyre Hussey in *On Account of Sarah* [J. B. Lippincott Co. \$1.25]. He has rather overdone the work and the book has many conspicuous faults. But it is so breezy and amusing and with so much that is fine and true in it that we cannot help commending it on the whole. It is an English tale bearing upon a question of inheritance.

Mr. Joseph Hatton has given free play to his historical fancy in *When Rogues Fall Out* [J. B. Lippincott Co. \$1.25], and has re-created Jonathan Wild, the famous English villain of some 200 years ago, and his companions and times with considerable fullness and precision of detail. Another leading character in the book is Jack Sheppard. If one cares for a portrayal of adroit and reckless criminality, with hardly a redeeming quality, he certainly can find it here. We see no sufficient justification for such a book.

In *A Name to Conjure With* [J. B. Lippincott Co. \$1.25] John Strange Winter has written in many respects her most powerful story. It describes the rise of a young author to literary distinction, her gradual surrender to intemperance and her rescue. It is not at all a temperance tale of the more common sort, but a really striking, vigorous novel, which at the same time is a weighty and touching appeal in behalf of abstinence and Christianity. It should help many whom ordinary temperance literature does not touch.

The psychological possibility which is the keynote of Dr. Morton Grinnell's story, *An Eclipse of Memory* [F. A. Stokes Co. 50 cents], has been made use of similarly and more skillfully by one or two other writers. Nevertheless this is a readable and suggestive little novel, which should be worth something as a warning to the reckless.

The Yarn of a Bucko Mate [Charles Scribner's Sons. \$1.50], by H. E. Hamblen, bears inherent proofs of considerable fidelity to fact, and certainly is graphic and spirited. But the life portrayed is so coarse and brutal, so destitute ordinarily of anything admirable and at times so iniquitous, not to add criminal, that it would better have been left unrecorded. It is not usual to find the Messrs. Scribners' imprint upon such a book.

It is the same writer, apparently, who is author of *We Win* [Doubleday & McClure Co. \$1.50], a history of the adventures of a young

railroad hand. This, too, is picturesque and exciting and by no means free from sensationalism. But it is less open to serious objection than the former book.

It is a moving history which one reads in *The Barrys* [Doubleday & McClure Co. \$1.25], by Shan F. Bullock. The sharply contrasting qualities of the Irish people are made conspicuous and the background of the hero's cowardice and folly throws into bold relief the fine traits of the two or three people who possess any. It is a sad story, needlessly mournful but full of keen, shrewd insight and exceptionally apt in descriptive passages.

Diomed [Macmillan Co. \$2.00], by J. S. Wise, the autobiography of an English setter dog, was published first about two years ago and had a great run. It is one of the two or three best books about dogs which ever have been printed. It is for sportsmen but also for all who love the dog. It is illustrated freely and well by J. Linton Chapman. Its popularity will long continue.

Kirk Munroe's new story, *Midshipman Stuart*, or *The Last Cruise of the Essex* [Charles Scribner's Sons. \$1.25], a tale of 1812, is a narrative, in the author's familiar and popular manner, of facts and fancies connected with sea life which the boys will read with eagerness. The story is sensational but not unwholesomely and it deals with a past in our naval history which never can return.

Three books, as usual, represent Mr. G. A. Henty this year. One is *A Roving Commission*, or *Through the Black Insurrection in Hayti*; another is *Won by the Sword*, a story of the famous Thirty Years' War in Europe; and the third is *No Surrender*, a tale of the rising in La Vendée. In spite of some looseness of style and of too much easy and matter of course taking of life, the stories are interesting and promotive of a sound manhood. But if the author would write one story a year and do his best with it, he could far surpass his present level of success.

It is a very different vein in which is written *Told Under the Cherry Trees* [Lee & Shepard. \$1.00], by Grace Le Baron. It is a graceful little story of village life, the simple features of the plot blending naturally together and the atmosphere being uplifting and refreshing. It will be popular.

MISCELLANEOUS

M. Imbert de Saint-Amand's most recent volume is *France and Italy* [Charles Scribner's Sons. \$1.50]. It covers only the year 1859 however, that eventful year in the history of the two countries. It was the year of the war of France and Italy with Austria, the year of Magenta and Solferino, the year the influence of which has been felt in European politics ever since and indeed is by no means exhausted yet. The author has studied his theme in respect to persons, facts and policies alike, with his usual minute attention, and has elaborated a picture which has great historical merit as well as great interest in itself. The volume illustrates finely the author's now well-known literary qualities and is a valuable addition to the series from his pen.

It is rather early to take Mr. Rudyard Kipling as seriously as Mr. F. L. Knowles takes him. Kipling may prove one of the great world-authors of the century or his popularity may collapse. But on the assumption that he is to be treated as a literary demigod, Mr. Knowles has done well in his little book, *A Kipling Primer* [Brown & Co. \$1.25]. It contains a biography and a critical essay or series of essays, together with an index to his principal writings, a bibliography of first editions, a bibliography of reference articles, etc. It is a careful and scholarly piece of work.

THE OCTOBER MAGAZINES

The Atlantic opens with President Eliot's paper, read last July before the American Institute of Instruction, on Recent Changes in Secondary Education. H. D. Sedgwick, Jr., writes about The United States and Rome. He seems to regard as probable a decided al-

teration in the policy and methods, if not also in the spirit, of the Roman Catholic Church, and a consequent great increase of her power in this country. He is somewhat too sanguine. P. E. More supplies an interesting and discriminating critique of the novels of George Meredith. Mr. J. N. Larned, under the heading, *The Flaw in Our Democracy*, discusses how to get rid of the peril involved in the political boss. Another admirable article is Mrs. Preston's notice of the Autobiography of Mrs. Oliphant. Mr. J. A. Rils, Mrs. Helen C. Prince and Colonel Higginson are among the other contributors.

The ablest paper in *The Century* is the Study of John Morley, by a fellow-member of Parliament. Mr. Ford concludes his excellent series of Franklin papers, Mr. Wheeler his on Alexander the Great and Mr. Crawford his story, *Via Crucis*. Rear Admiral Sampson has an appreciative article on Admiral Dewey and Lieut. E. W. Eberle describes the famous voyage of the Oregon around South America. Mr. Penfield's *In Fascinating Cairo* abounds in interest. Capt. Joshua Slocum continues his graphic narrative of his solitary voyage around the world. John Bigelow, under title of some Famous Men of Our Time, treats of Von Bunsen's Recollections of His Friends. The number is bright and enjoyable throughout, as usual.

Harper's, reduced in price to twenty-five cents, is quite as excellent in quality and diversified in topics as ever. Sir Martin Conway describes *The Ascent of Illimani in Bolivia*. Mr. Frederic Bancroft sets forth Seward's Proposition of April 1, 1861, for a Foreign War and a Dictatorship, dealing somewhat gently with Mr. Seward's self-conceit. G. W. Steevens presents a suggestive paper on *Frances as Affected by the Dreyfus Case*, and Hon. John Barrett supplies timely and entertaining personal reminiscences of Admiral Dewey. Mr. Zangwill furnishes a good story, *Bethulah*. Other contributors are Mrs. Catherwood, Leila Herbert, H. B. Marriot Watson, Seumas MacManus, Julian Ralph, Mr. Howells, etc.

In *McClure's* Governor Roosevelt writes forcibly about Dewey and J. L. Stickney supplies pleasant recollections of the Admiral in the Mediterranean. Mr. Steevens has another paper on the Dreyfus Trial, its Scenes and Actors. S. E. Moffett analyzes and describes skillfully in a biographical sketch the character and writings of Mark Twain. There is a capital paper, by R. S. Baker, on *The Racing Yacht*. And several breezy stories make up a fine number.

Forty Years of Musical Life in New England by Martha D. Shepard, with a portrait of Carl Zerrahn, in the *New England Magazine* is a sympathetic account of Mr. Zerrahn's long and notable career, with many side-lights upon other eminent musical people. The local article is about Adams and North Adams, Mass., and is well done. It is by C. Q. Richmond. W. H. Down furnishes a delightful sketch of Cyrus E. Dallou, the sculptor, and his work. The late Dr. H. M. Dexter's accounts in *The Congregationalist* and *The Sabbath at Home* of his earliest visits to Scrooby are reprinted, and fitly accompanying them are a paper on Congregationalism in England, by Rev. Dr. John Brown of Bedford, Eng., and one on The Congregational House, Boston, by Rev. Dr. W. H. Cobb, the custodian of the Congregational Library. The excellent illustrations in this and recent issues of the *New England Magazine* deserve special praise.

The Mayflower Descendant for July illustrates afresh the value of such a publication. It opens with a copy of the will of Peregrine White, and a photograph of the will serves as frontispiece. The extracts from the Plymouth County Deeds are continued. They throw a strong light upon many facts of our early colonial life. The records of Births, Marriages and Deaths in the original Plymouth annals also have been reprinted faithfully, to the extent of more than eight pag s

and are to be continued. The Cotton, Cobb, Clark, Southworth, Cushman, Faunce, Jackson, Doty, Bryant, Drew, Morton and other families are especially concerned. The account of the Division of Cattle in 1627 also is quoted in full, and the wills of Godbert Godbertson, John Adams and John Thorp are given in detail. Mr. Bowman, the editor, has done a useful service in determining within unexpectedly narrow limits the date of Governor Bradford's passenger list, proving it to have been written between March 6 and April 3, 1651. The record of Seitate births, marriages and deaths, the extracts from the Brewster Book, and The Diary of Jabez Fitch also are continued, and important early records of Plympton have been communicated by Susan A. Smith. Not only to the antiquary but to the general reader there is a great deal of both interest and value in this magazine, although of course it appeals primarily to the former.

NOTES

— For the William Black memorial beacon at Duart Point, Isle of Mull, \$2,525 have been subscribed already.

— Among recent deaths has been that of General Henry Heth, the leading historian of the Confederate army. He was a Virginian and a West Pointer.

— German railway book stalls contain many more translations of American than of English works. They also almost wholly lack juvenile literature.

— Prof. A. V. G. Allen's *Life of Phillips Brooks*—which the death of Dr. Arthur Brooks, who had begun it, caused to be transferred to Dr. Allen—is now finished and Messrs. E. P. Dutton & Co. will soon issue it.

— The first part of the *Encyclopædia Biblica*, which Dr. Robertson Smith began and Drs. Cheyne and Sutherland Black are completing, is to be published this month and the three remaining parts within the next two years.

— Apropos of the remuneration of authors it is asserted in *The Bookman* for October that Mr. Winston Churchill, author of *Richard Carvel*, "must have earned \$25,000 in three months" for that book. On the other hand, an English novelist, who claims an acknowledged place "among the first fifty of fiction writers, if not higher than that," and who has written twenty-six books, of which none has been a failure, has earned in the last two of his fourteen years of literary labor only \$1,655, and in his most successful year only \$1,900.

— *Everybody's Magazine* is a new publication started last month by Mr. John Wamaker. *Church Defence* is another new magazine just put upon the market. Its aim is to defend the Episcopal Church against the assaults of unbelief, and Mr. F. T. Neely announces a new ten-cent monthly magazine as a rival to *McClure's*. Meanwhile *Carter's Monthly* has suspended, and *The Cosmopolitan* is reported to be for sale, so that Mr. J. B. Walker, its publisher, may give his whole time to promoting the manufacture of automobiles.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
NARRAGANSETT FRIENDS' MEETING. By Caroline Hazard. pp. 197. \$1.00.
PLANTATION PAGEANTS. By Joel Chandler Harris. pp. 247. \$2.00.
THE HELPERS. By Francis Lynde. pp. 420. \$1.50.
A JERSEY BOY IN THE REVOLUTION. By Everett T. Tomlinson. pp. 428. \$1.50.
LIFE OF CHARLES HENRY DAVIS, REAR-ADMIRAL, 1807-77. By his son, Captain Charles H. Davis, U. S. N. pp. 349. \$3.00.

D. C. Heath & Co. Boston.
DOCAS, THE INDIAN BOY. By Geneva S. Sueded. pp. 150. 35 cents.
SANS FAMILLE. By Hector Malot. Edited by I. H. B. Spiers. pp. 167. 40 cents.
THE LITERARY STUDY OF THE BIBLE. By Richard G. Moulton. Ph. D. pp. 569. \$2.00.
Ginn & Co. Boston.
CÆSAR AND POMPEY IN GREECE. By E. H. Atherton. pp. 188. 50 cents.
LITERARY CRITICISM. By C. M. Gayley and Fred N. Scott. Ph. D. pp. 587. \$1.40.

Macmillan Co. New York.
WILLIAM SHAKESPEARE. By George Brandes. pp. 708. \$2.60.
AFRICAN'S ROMAN HISTORY. Translated by Horace White, LL. D. 2 vols. pp. 413, 553. \$3.00.
MIRANDA OF THE BALCONY. By A. E. W. Mason. pp. 313. \$1.50.
MAIN TRAVELLED ROADS. By Hamlin Garland. pp. 289. \$1.50.
BERNARDINO LUINI. By G. C. Williamson, Litt. D. pp. 144. \$1.75.
TROPICAL COLONIZATION. By Alleyne Ireland. pp. 283. \$2.00.
THE CHISWICK SHAKESPEARE: *Macbeth, Othello, As You Like It, Hamlet*. Introduction and notes by John Dennis. pp. 119, 111, 144, 165. 35 cents.
SHAKESPEARE'S MERCHANT OF VENICE. Edited by Charlotte W. Underwood. pp. 207. 25 cents.
SOCIAL LAWS. By G. Tarde. Translated by H. C. Warren. pp. 213. \$1.25.
LITTLE NOVELS OF ITALY. By Maurice Hewlett. pp. 342. \$1.50.

Century Co. New York.
HUGH WYNNE. By S. Weir Mitchell. 2 vols. pp. 306, 261. \$5.00.
ST. NICHOLAS CHRISTMAS BOOK. pp. 218. \$1.50.
THE STORY OF BETTY. By Carolyn Wells. pp. 260. \$1.50.
TRAMPING WITH TRAMPS. By Josiah Flynt. pp. 398. \$1.50.
THE DOZEN FROM LAKERIM. By Rupert Hughes. pp. 223. \$1.50.
QUICKSILVER SUR. By Laura E. Richards. pp. 177. \$1.00.
MAXIMILIAN IN MEXICO. By Sara Y. Stevenson. pp. 327. \$2.50.
PRESENT DAY EGYPT. By Frederic C. Penfield. pp. 372. \$2.50.
THE BROWNIE'S ABROAD. By Palmer Cox. pp. 144. \$1.50.
THE MEDITATIONS OF MARCUS AURELIUS. pp. 203. \$1.00.
RIP VAN WINKLE AND THE LEGEND OF SLEEPY HOLLOW. By Washington Irving. pp. 149. \$1.00.

T. Y. Crowell & Co. New York.
HISTORIC AMERICANS. By Elbridge S. Brooks. pp. 384. \$1.50.
POEMS OF ARTHUR HUGH CLOUGH. pp. 396. \$1.00.
SHAKESPEARE'S POEMS. Edited with an introduction and notes by George Wyndham. pp. 343. \$1.00.
THE GHAEM OF JESUS. By Gustav Zart, Ph. D. pp. 64. 35 cents.
THE CITY WITHOUT A CHURCH. By Henry Drummond. pp. 32. 35 cents.
THE FASHING OF SELF. By J. F. Genung. pp. 46. 35 cents.
THE PROGRAMME OF CHRISTIANITY. By Henry Drummond. pp. 32. 35 cents.
IMPORTANT EVENTS, A BOOK OF DATES. Compiled by G. W. Powers. pp. 321. 50 cents.

Fleming H. Revell Co. New York.
PIONEERING IN THE SAN JUAN. By George M. Darley. pp. 226. \$1.50.
RESURRECTION. By Alexander MacLaren and others. pp. 127. 30 cents.
THE GREAT APPEAL. By J. G. K. McClure. pp. 131. 75 cents.
THE TRUE ESTIMATE OF LIFE. By Rev. G. Campbell Morgan. pp. 127. 30 cents.
CHRIST OUR CREDITOR. By N. L. Rigby. pp. 126. 50 cents.
IF ANY MAN WILL. By M. B. Williams. pp. 171. 75 cents.

Charles Scribner's Sons. New York.
THE MESSAGES OF THE LATER PROPHETS. By F. K. Sanders, Ph. D., and C. F. Kent, Ph. D. pp. 382. \$1.25.
THE CHRONICLES OF AUNT MINERVY ANN. By Joel Chandler Harris. pp. 210. \$1.50.
DIONYSIUS THE WEAVER'S HEART'S DEAREST. By Blanche Willis Howard. pp. 375. \$1.50.
THE MORAL ORDER OF THE WORLD. By Alexander Balmain Bruce. pp. 431. \$2.00.

Longmans, Green & Co. New York.
WITH GOD IN THE WORLD. By Rev. Charles H. Brent. pp. 145. \$1.00.

F. M. Barton. Cleveland.
CHATS WITH YOUNG CHRISTIANS. By Louis Albert Banks. pp. 92. 40 cents.

PAPER COVERS

Cassell & Co. New York.
FRANCIS BACON. By Lord Macaulay. pp. 192. 10 cents.
Am. Academy of Political Science. Philadelphia.
SECURITIES AS A MEANS OF PAYMENT. By Charles A. Conant. pp. 47. 25 cents.
TAXATION OF QUASI-PUBLIC CORPORATIONS IN THE STATE OF OHIO AND THE FRANCHISE TAX. By Frederic C. Howe. Ph. D. pp. 24. 25 cents.
ECONOMIC ASPECTS OF BRITISH AGRICULTURE. By J. F. Crowell. 15 cents.

Imrie, Graham & Co. Toronto.
A SELECTION OF READINGS AND SONGS from the works of John Imrie. pp. 95. 25 cents.

Baker & Taylor Co. New York.
THE PRESBYTERIAN BULWARKS OF LIBERTY AND LAW. By Rev. Herriek Johnson, D. D. pp. 31.

Marshall & Bruce Co. Nashville.
DEFENSE OF THE JERSEY RECORDS AND KIFFIN MANUSCRIPTS. By George A. Lofton, D. D. pp. 138. 25 cents.

MAGAZINES

September. SOUTHERN WORKMAN.—SALVATION. October. CHAUTAUQUAN.—DONAHOE'S.—CATHOLIC WORLD.—MONTHLY BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.—FAVORITE.—CRITIC.—DIAL.—AMERICAN MONTHLY REVIEW OF REVIEWS.—BOOK BUYER.—STUDIO.—MAYFLOWER DESCENDANT.—NATIONAL GEOGRAPHIC.—LITERARY NEWS.—PREACHER'S.—CHRISTIAN SCIENCE JOURNAL.—GOSPEL IN ALL LANDS.—LITTLE FOLKS.—SUNDAY.—FREE CHURCHMAN.—GOOD WORDS.—PURITAN (ENGLISH).

The Japanese Government and Christian Schools

BY REV. DWIGHT W. LEARNED

The national system of education for boys and young men in Japan includes lower, middle and higher schools and two universities (the lower schools being open to girls also), besides normal and other special schools. The Christian schools for young men have mostly found it expedient to come into the national system by obtaining recognition as middle schools, which correspond in general to the grade of American academies or high schools. In order to gain this they have had to accept the government curriculum and lose their freedom to frame their own courses of study, but the effect has been greatly to increase their number of students. As a school without this recognition is in very much the same position as an American academy would be in, whose graduates were not permitted to enter college or scientific school, it is not hard to understand why it is so nearly essential to the life of a private school of this grade to be recognized as a middle school and be given a place in the national system.

It must be remembered that these private schools, even when recognized as equivalent to government schools of the same grade, receive no financial or other help from the government. It may be added that, as there are no middle or higher schools for girls, what is said here does not apply to girls' schools or colleges.

On the same day, Aug. 4, that the last of the treaties with the foreign powers came into operation the government promulgated new regulations for private schools, and along with them the minister of education issued an "instruction" forbidding all religious teaching and worship in schools which have government recognition. That is, the schools, as schools, must be thoroughly secular, and not even a prayer or hymn—for example—will be allowed at graduation exercises, though the teachers will be allowed to exert a Christian influence in their individual capacity.

Thus these Christian middle schools are brought face to face with the question whether they will give up the government recognition at the cost of losing, perhaps, half their students, or will officially give up their Christian character for the sake of retaining that recognition and keeping their students.

On the 16th a conference was held in Tokyo of representatives of six Christian middle schools, at which the following declaration was unanimously adopted:

The constitution of the empire grants religious liberty; the instruction of the educational department definitely forbids all teaching of religion as well as religious exercises to all schools seeking government recognition. We feel that this position of the department is contrary to the spirit of the constitution in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objection to the department's making such restrictions for public schools supported by public funds, but we feel that to put these same limitations upon private schools supported by private funds works great injustice.

We feel even more strongly that these regulations make it impossible for Christian schools to seek recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school,

founded on Christian principles and supported in any measure by the gifts and prayers of Christian people, to exclude in any way Christ from its ruling principles or from its daily school life would be disloyalty to our common Lord and to the churches aiding our schools.

We call upon all officers and teachers of Christian schools to take a firm and decided stand on this matter, not yielding any Christian principles for the sake of receiving and maintaining government privileges.

The honor of being the first to act on this declaration belongs to the Meiji Gakuin, carried on by the Presbyterian and Reformed missions, whose directors met the next day and unanimously voted to surrender the government recognition. The standing committee of the Church Missionary Society has taken similar action. The directors of the Doshisha and of the Methodist school are to meet in a few days.

Do not these schools which are surrendering valuable privileges in order to maintain their thoroughly Christian character deserve to receive especial help and support from the Christian people of America and England in this time of trial? It is hoped that in time this oppressive regulation will be repealed, but for a time at least these schools will be hard pressed to maintain themselves.

Kyoto, Aug. 21.

Georgia's Royal Welcome to Booker T. Washington

The recent reception in the First Congregational Church of Atlanta to Booker T. Washington was a significant occasion. Notwithstanding inclement weather, a representative audience of white and black filled the auditorium to the doors. The welcome home was voiced by four orators—one for Georgia, another for the colored people, another for the white people, and the other for the institutions of learning. Chief interest centered about the welcome address of Governor Candler for the State. It was a scene fraught with wonderful significance to see this gray-haired veteran, ex-slaveholder, ex-Confederate soldier, now the chief executive of the State, welcome to Georgia this ex-slave, himself one of the most distinguished men of the Southland.

Mr. Washington made a telling speech. In the next day's *Atlanta Journal* John Temple Graves, the well-known lecturer, wrote:

Professor Washington followed his usual line with conspicuous ability—the theory that industrial education would solve the problem, and that when the Negro learned to make what the white man wanted all barriers would be broken down between them. This point he pressed with winning plausibility, and expressed it in common sense superior to anything that has been preached to the Negro since God and the amended Constitution set him free.

The platform presented a wonderful picture, significant of past and future events. There sat a pioneer missionary, who led in prayer; there was the former slaveholder in the person of the State school commissioner, who, in his introduction for the whites, spoke of Mr. Washington as peer of any man of his day; there was one born since the Civil War, the colored pastor of the church, who presided; there was the former slave, the honored guest of the evening. Over all this was the flag of the republic. And when the vast audience rose and sang the national anthem the picture became an inspiration.

The readiness with which leading business men posted Mr. Washington's lithographs in their show windows, the willingness of leading white men to introduce the speaker, the presence of many whites in the audience,

mixed indiscriminately with the others, the courtesy and generosity of the public press to the occasion, the favorable impression the event made upon the whole community—these things were significant and, in view of recent events in Georgia, were refreshing and reassuring to all who hope and work for harmony between the races.

It was a coming together on higher lines of the best people of both races—a long step in the solution of the problem. For does not the solution of the vexed problem consist in this, the multiplication of the higher points of contact between the races, so that men will see each other as men and not as races?

H. H. P.

Centennial at Oxford, N. Y.

Two fine days, Oct. 4, 5, were occupied with this delightful occasion. After its organization by Rev. John Camp the church was for some time Presbyterian. Until 1822 the congregation met in a hall, shop and other places. Able ministers have served the church, the present pastor being Rev. W. T. Sutherland, D. D., and one who has recently had charge is Dr. Bradford of Upper Montclair, N. J. The church was remodeled, enlarged and rededicated as Congregational in 1874, and in 1888 a beautiful memorial chapel was dedicated in honor of Henry L. Miller. On the first day of the centennial exercises an address was given by Rev. J. W. Keeler on The Relation of the Church to the Community. The history of the church was reviewed by J. E. Miller, addresses were given by pastors of the village churches, including the Catholic. An evening banquet in the chapel with speeches was held, and then addresses were made by Rev. H. P. Collin of Cold Water, Mich., a former pastor, on Christianity in Relation to the Individual, and by Judge W. A. Sutherland of Rochester, brother of the pastor, on The Relation of this Church to the Community, Nation and World.

The second day a roll-call was read, and also letters from absent members, reminiscences were told by Dr. Bradford, Rev. Inman Wilcox of Worcester, Mass., spoke on The Twentieth Century Church, Rev. C. N. Thorp of Oswego, a son of Deacon Thorp of this church, spoke of The Seal of the Kingdom of God, Dr. James Chambers, recently pastor of Calvary Presbyterian Church, New York, spoke on Influence of Organized Christianity, and Mrs. Sutherland, the pastor's wife, gave the history of the Sunday school, the Ladies' Society and the C. E. Society. The last evening program included an address by Rev. C. F. James of Syracuse, a former pastor, on The Apostolic Church, a description of Congregationalism in New York for a Hundred Years by Rev. Ethan Curtis and an eloquent sermon by Rev. N. M. Waters of Binghamton, on The Parable of the Prodigal Son.

Delightful music was furnished throughout by the church choir.

C.

Ignorance or Stupidity

The fact that a council of Congregationalists assembled from all quarters of the globe is now in session in Boston seems to have escaped the notice of the American correspondents of our English daily papers. Very few cablegrams as to the council have appeared in the London or provincial dailies, and such as have been published contained no evidence that they had not been merely "written up" from the program of the council. There have been columns in the dailies about an English cricket team in Philadelphia and a British provision dealer's sayings and doings in New York, but an international gathering of Congregationalists is apparently thought to be "small beer" compared with cricket matches and yacht races.—*London Independent*.

A man has nae mair goods than he gets the good of.—*Scottish Proverb*.

A Vermont Broadside

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. J. H. Babbitt, West Brattleboro;
O. S. Davis, Springfield; H. L. Bailey, Middletown Springs

Spiritual Forces Now at Work in Vermont

BY REV. CHARLES O. DAY

The remark of the governor of New Hampshire as to the decadence of the religious life in that State started the question as to her Green Mountain neighbor. It had, indeed, been asked before. Charts had shown a desuetude in church-going. Missionaries had said alarming things. In the West collections had been suggested in behalf of pagan Vermont. Certainly no lover of this magnificent little State ever would be willing to admit a degeneracy. But if it be maintained, both truly and stoutly, that moral and religious interests are improving, the question comes, What are the forces at work to sustain and increase the Christian character of the Vermont people?

It would be easy to answer this question by a catalogue of agencies, such as church work, Christian Endeavor, the Sunday school, anti-saloon campaigns, public education, colleges, free institutions, town meetings. But to rest here would be to miss the main value in the study. For, first, we might overlook the real forces and substitute effects for causes. It is a truth that influences credited with the making of men often prove to be merely channels of influence, or the superficial expression of hidden forces. Atmosphere, environment, tradition, heredity, powerful personalities, social routine or sudden crises make men. Again, in such a catalogue we might miss the things distinctive. To grow better is to grow toward a special type, an individual ideal, an original beauty. Here is the interest in looking at life. Vermont would not be growing better if she were simply becoming "good" in general. She is better if she produces better Vermonters. Else there would be no use in specifying the State. We should simply ask What is calculated to make the world better? If Vermonters are anything, they are a particular and peculiar people. Their goodness lies in the type; hence the forces we seek are those which tend to restore, maintain and build up this special type of character. We must get at them by looking into the past, on the one hand, and by trying to define them in the way of contrast on the other.

One must get into the spirit of Vermont to understand her. Read the old history, dwell on the grand old names, survey the men, think how they came, fought, worshiped. One cannot find a better description of character than that upon the tombstone of Ethan Allen at Burlington, "His spirit tried the mercies of his God, in whom he believed and strongly trusted." Nor could there be a finer portrayal of the type we have in mind than the following outline of the character of McDonough, hero of the naval battle off Plattsburg in the War of 1812—fit prototype of our own great admiral: "He was a man of plain, unaffected manners, modest and retiring, and of great moral worth. His quick discernment and his fortitude were heightened by his filial fear of God." The record continues: "It was commendable in Vermont to honor and reward him, as she did, with a vote of thanks and a farm at Cumberland Head, in full view of his scene of action."

Nor did these men live long ago. A mere eighty years does not so remove the fathers as that the same traits are not as truly Vermont characteristics of today—freedom, wis-

dom, conscientiousness, patriotism, human sympathy, the fear of God.

If it be said that the best of these strong Vermont men originally came from Connecticut (Chittenden from Guilford, Seth Warner from Woodbury, Stephen R. Bradley from Wallingford, the Allens from Salisbury), this is only to say that the type we think of is of New England, which fact alone differentiates it from other types of people. But it is New England in its Vermont expression, not of Maine pines but of Vermont maples, not of Massachusetts Bay but of Pico brooks, not of Connecticut commerce but of Vermont marble.

We should therefore name, as thus indicated, the following "religious forces" as now at work in Vermont, which comparison

them so effectually that the homes still make the children. If the children wander, it is the home that holds them most strongly; as it was with a Vermont lad at Chlokamauga last summer, a rough diamond with a tender heart, who broke down in trying to sing, "Just as I am," because, as he said, "It carried him straight home." The uplifting county conferences, with the social noonday hour and with the very spirit of the hills of God in them, are gatherings of homes. The remarkable missionary success of the earnest young women who for the past decade have been reclaiming some of the waste places has been due to the sympathetic power with which they have entered homes and made the old sweet chords of home associations vibrate again. People go to church in Vermont because it is the home custom to do so. Ministers may come and go, but the homes supply the congregation. It could hardly be said that this is the case in Oklahoma, where there are no home traditions or ingrained religious habits. There everything is brand new. There are no customs; conduct is the result of present inspiration, of considerations of benefit received, or of immediate obligation, unless, indeed, it be the result of habits of life formed far away amid the New England hills.

Again, there should be mentioned with emphasis the influence of personality exerted by the characters of men and women of mark. Men, as distinct from the organized forces of society, have always counted for much in Vermont. It might not be so in Kansas. There religious or political organization means more than individual leadership. But the pre-eminence of Vermont in national affairs has been gained by the towering superiority of certain men—representatives, senators, ministers, judges, leaders in different parts of the country—who stand up and are counted when Vermont is named. All this, as an influence, emphasizes the worth of personality. Not circumstance, wealth, privilege, but simple and genuine manhood is an important factor in the native type of Christian character.

Still further there is the peculiar influence of the nation as viewed somewhat apart from local interest and held as a sacred trust. Patriotism thus rightfully becomes the animating element in religion. In the early days Vermont stood by herself, fighting for the country while feeling that justice was scarcely done her by the country; standing guard over a dangerous frontier while under constant pressure driving or luring her over the border. There was, in the consciousness of the people, a certain separateness, which still continues, at least in this respect, that they are interested less in certain urgent problems than in the general development of the nation. We think of the citizens of Ohio as all expecting to be president, and as vitally interested in the material and immediate results of a favoring government. We think of Vermont, not as struggling with the problem of the great city, the immigration question, socialistic uprisings or labor difficulties, but as pursuing a quiet and independent life in developing her own native resources, and yet kindling with all the more intense and religious fervor at the call of country. Witness the fathers going to prayer before the battle of Bennington, or the mothers tearfully giving up their boys at the summons of eighteen months ago.



"IN THE NAME OF THE GREAT JEHOVAH AND OF THE CONTINENTAL CONGRESS"

Ethan Allen* demanding the surrender of the British forces.

with other States may further serve to define:

First, the influence of nature in its scenery and in its rugged and difficult conditions as perpetually at work, though often unobserved. As in Switzerland or Scotland, so here the people cannot but be profoundly moved to reverence by the sublimity and beauty of such surroundings; while, on the other hand, the constant struggle for existence within the stern limitations of this land of mountains and valleys is a perpetual discipline in economy and hardihood. It must be otherwise in such a level State as Illinois. The overpowering influence of Chicago, the railroads, the sociological passions, rapid shiftings and ceaseless strivings of the masses altogether overbalance the effects of simple nature. People there would not have been apt to say that they "would never voluntarily surrender the liberties God and nature have vested them with."

Next should come the influence of religious tradition, conserved in the home life of the people, upon institutions and habits. The fathers came to make homes, and they made

*Larkin G. Mead's famous statue in the Capitol, Montpelier.

Yet again there is the reflex influence of an outreaching philanthropic and Christian zeal. It was an old habit of Vermont to run over her borders. When pressed by New Hampshire and New York, she calmly extended her communities beyond the Connecticut and as far as the Hudson. She still looks afar in a higher sense. Great missionaries have gone out all over the country and all over the world. The sea has a fascination for these inland people. There is a reflex influence working breadth, a cosmopolitan type of Christianity, an inclusive sympathy, in the heart of the true Vermont Christian. You would not expect, nor would you probably find, just this type of Christian feeling in some of the Middle Western States. The majority of Christians in a State like Missouri are, and perhaps ought to be, taken up with their own church extension, educational progress and home missionary operations. How can they go far beyond the State line when the work within its borders is yet in its infancy?

I mention but one more source of power. It is the quiet influence of a type of Christian in Vermont homes and churches whose character and spirit are fed by the streams of life from the cross, as distinct from other motive forces proceeding from Christ. It is not so in certain other regions, or even States, where the sacrificial aspect of Christ's work is less regarded, at least in its divine significance as the ground of preventive grace and free forgiveness, than his human heroism or the ethical ideal he sets forth. And yet the redemptive meaning of his work in the atonement holds the secret of a certain sweetness, humility and strength in the type of spirit here referred to. Whatever the theory as to the person of Christ, whether he be conceived to proceed from a transcendent or be discovered in an immanent God, whether the theory be philosophized or not, yet the resting of thought and love upon his cross is that which keeps the soul from its pride, confirms its obedience and makes pure its joy. The sweet and simple hearts that come to the communion in the churches and pray at home in the circle of such meditation are those that heaven, hallow and mold all. Undisturbed by attack, undismayed by caricature, grieved, indeed, at an abuse of faith unto lawlessness, yet still holding fast to the Saviour, they abide upon hillside and in valley; and are like the flowers they love, the brooks they listen to and the bracing air they breathe—sweet and living and strong—and they, most of all, help to make that character—reverent, sturdily, orderly, self-respecting, patriotic, generous and humble—which we love to call Vermont Christianity.

The Admiral's Reception by His Native State

It was simply and uniquely great, a genuine home time. All the conditions and accessories were ideal—the gayly robed hills, the weather, the arrangements, order, decorations and not least the manifest and mutual happiness of the people and of the true man they greeted. It was the spirit of the occasion that made it so rarely charming—the heartiness, homeliness and informality. The perfect, mellow October day permitted a continuous lawn party, more like a *fête* than a triumph. It was an early autumn thanksgiving day, when 50,000 of the sons and daughters of Vermont welcomed a brave and beloved brother, who brought honor to all and himself gathered all to his heart.

People began to pour into town Wednesday evening; yet so well did the broad streets and abundant spaces of the ideal little mountain capital accommodate the crowds that there seemed to be fullness without confusion or discomfort. Never was there quieter or more wholesome a multitude. The rainstorm of the night yielded to the sunshine of the morning. The decorations were all keyed to the

national colors and designs, but of great variety and with the admiral's face set in every sort of frame. All State Street was a cloud of flags, with the Capitol as the climax. The arches were of spruce and balsam, held fitter than imitation marble to greet a Green Mountain boy. The parade began promptly, the admiral with Governor Smith, Mayor Senter and Lieutenant Brumby being in their carriages some moments ahead of time. They were escorted by the students of Norwich Military University, the admiral's *alma mater*, and followed by the First Vermont Infantry. In the line were twenty four bands and many State military and educational organizations. The parade, after winding through various beautiful streets filled with bright-faced people, too content to be boisterous but warm-hearted and cordial to the last degree, passed in review before the admiral, who left his carriage for the stand built upon the steps of the Capitol. There his erect figure, in full dress uniform, stood out distinctly against the background of the crowd as he graciously recognized his marching friends and neighbors. The greatness of the man was manifest. His face is younger, stronger, more commanding than any of his pictures. He was evidently at home and deeply touched and pleased by the demonstration. Significant features of the day were the presentation, in behalf of the State, of a gold anchor and star, flashing with diamonds, which Governor Smith simply pinned on the admiral's breast without oratorical flourish; and the conferring of the degree of Doctor of Laws by President Buckingham of the State University so quietly that few knew what had occurred.

In the evening splendid fireworks were given with several notable designs, such as Dewey, the Olympia, the battle of Manila, before a quiet but intensely interested crowd of 50,000 people. The simple lines of the State House were ablaze with lights. A beacon bonfire, a hundred feet high, flamed on the hill summit behind the dome, and was visible not only all over the northern part of the State but far into New Hampshire and New York. Vermont placed a crown of fire upon her hills as a symbol of the crown of imperishable honor which her true son had placed upon her history.

The admiral proceeded early Friday morning to Northfield for the ceremony of laying the corner stone of Dewey Hall at Norwich University, the students of the university being again his special bodyguard. The oration was pronounced by Dr. Chauncey M. Depew, but the corner stone was laid by the admiral himself. It was characteristic of this simple and sincere man thus to pay the tribute of his presence and regard to the institution of learning where were developed and disciplined those elements of character—courage, conscientiousness and self-control—which made him the great champion of humanity whom his countrymen love and honor.

Fall Conferences

Union Conference met at Chester, Oct. 3, 4. The theme was The Function of the Church, as manifested in the morning service, the Sunday school and the prayer meeting. These subjects were presented by Rev. A. V. Bliss, Mr. N. G. Williams and Rev. O. S. Davis, respectively. The sermon was preached by Rev. J. H. Reid on Vacuity Is Not Security. The missionary element was not lacking. Mrs. Ida V. Woodbury presented the work of the A. M. A., and the women held a missionary hour in the interests of the Vermont Branch of the W. B. M. and the Vermont W. H. M. U. A resolution was passed recommending that each church in the conference make the effort to give to the work of all our national denominational societies (including Ministerial Relief) once each year. A committee was appointed to co-operate with one chosen at the State convention along the lines of work suggested by the "committee of fifteen." Every church in the conference is

supplied with a pastor and actively at work. The spirit of the meetings was helpful and inspiring.

Windsor Conference met at Hartland, Oct. 9, 10. Papers were read by Rev. S. E. MacGeehon, pastor of the entertaining church, on The International Council, and by Rev. J. K. Fuller on Sunday Observance. The sermon was by Rev. F. C. Putnam. Addresses were given by Rev. F. J. Marsh on Sunday School Work, by Rev. Francis Dickie on the Chinese Inland Mission, by Mrs. I. V. Woodbury of the A. M. A., and by Sec. C. H. Merrill on the Vermont Churches. Reports showed pastoral changes in Woodstock, Windsor and the two Royaltons and vacancies in Rochester and Sherburne. Steps were taken to bring up the heavy arrearage to the State convention, and the new receiver, Rev. A. J. Lord, expects to clear all up during the year.

Among the Churches

WEST CHARLESTON.—Rev. J. P. Marvin has so far recovered health that he has been able to return and resume work. During his absence the church has been thoroughly renovated, and a fellowship meeting in place of rededication services will soon be held. Mr. Marvin will not resume work at Morgan and Holland this winter. The former place is supplied from Derby and the latter from Derby Line.

CASTLETON.—An interesting event was a recent gathering of the churches of Rutland County to recognize Rev. F. B. Hyde as pastor. This is the first recognition council held in this section. The sermon by President Brainerd of Middlebury College on The Need of Reverence as an Element of Character was a timely and forceful utterance.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 13

Mrs. E. K. Baxter read the Scripture lesson, enforcing the need of steadfastness, especially in connection with the responsibility which rests upon women. Mrs. Judson Smith spoke of the recent meeting of the American Board. Mrs. Alice Gordon Gulick was present, having just returned to this country at the summons of the directors of the International Institute for Girls in Spain, who believe that she can for a little time more efficiently promote the interests of the institution here than in Biarritz. She referred to their "castle in Spain," which they think they have "discovered" and to the promise for the future which gives them great courage and hope. She then introduced one of her associates, Miss Bushee, who, after seven years in the school, is now taking a vacation in her New Hampshire home. Miss Bushee talked of the work nearest her heart of any in the world and told of a C. E. Society formed among the boys which has been very fruitful in good results.

Miss Demond, secretary of junior work in New York Branch, called special attention to the annual meeting of the Woman's Board, to be held in Syracuse, Nov. 1 and 2, speaking of the privilege it will bring to the societies and churches of that neighborhood, and expressing an earnest desire that out of it may come a strong, far-reaching impulse in foreign mission work. Miss Stanwood gave some facts with regard to the coming meeting. Mission fields in Turkey, Spain, Austria, Africa, India, China, Japan and Micronesia will have their representatives, and there will be valuable papers by home workers. Reduced railroad rates have been secured, a fare and a third on the certificate plan, applicable to tickets purchased on Friday, Oct. 27, or later, except Sunday, and certificates indorsed in Syracuse on Wednesday available for return tickets as late as Monday, Nov. 6, except Sunday.

The names of several missionaries to sail from Boston on Wednesday, the 18th, on the Winifredian, were mentioned: Mr. and Mrs. Lee of Marsh, Miss Page returning to Biarritz; also under recent appointment Miss Helen Chandler for Madura, Miss Barrows for Van and Miss Kinney for Adabazar.

The Inauguration of President Harris at Amherst

BY H. A. B.

"We charge you to open wide our doors to truth and the search for it, to righteousness, to intellectual integrity, to moral intrepidity, to gentle manners, to reverence and sound learning. We charge you to bolt them fast against the spirit of superstition, of mental timidity, of irreverence, of vulgarity, insincerity and all uncleanness."

With this direct and solemn injunction Rev. E. Winchester Donald, D. D., rector of Trinity Church in Boston and for many years a close friend of Pres. George Harris, passed over to him, in the name of the Corporation of Amherst College, last Wednesday afternoon the charter, the seal and the keys of the college. The scene and the moment will not, in all probability, be duplicated for many years, and all the members of the company that filled College Hall, from the most venerable alumnus down to the fresh-faced freshman only a month matriculated and the most unresponsive townsman felt the impressiveness, the richness and the promise of the passing moment. There on the platform were the two chief participants in the momentous act of giving and receiving the cardinal emblems of the life and work of the college. Both gentlemen, as befitted their station, wore robes and Oxford caps. Around them in a semicircle was as notable a group of educators as could be compressed into the space allotted them. The leader on one side was the erect, distinguished president of Harvard and by him sat Seth Low, short, stocky and amiable. Opposite President Eliot, completing the semicircle at the other end, was Yale's young president, Arthur Hadley, not quite so compactly put together as some of his *confrères* on the platform but becomingly attired in his doctor's gown and exceptionally attractive in his personality and alert to every changing phase of the scene on the platform and in the house. His companion was President Tucker of Dartmouth, quiet, self-contained, soldierly in bearing as he always is. Never had the eyes of most among the hundreds of spectators looked upon a group of men who counted for more in the progressive educational movements of today than the fifteen or twenty men and women who constituted the guests of honor, and there were comparatively few, on the whole, whose memory of other inaugurations of Amherst presidents was vivid enough to institute comparison between this scene and similar ones of former years. Indeed, there were graduates present of twenty years' standing and more who had never before gazed upon the seal and keys. They made a rather cumbersome budget, to be sure, in the hands of the president but he was obliged to hold them only long enough to swear his fealty toward what they represent.

The ceremonies of the day in general were a pleasant blending of simple and spectacular elements, of informality and seriousness. The dignity of the occasion found due expression in the scholars' gowns and in the ceremonial of induction into office, while this was balanced by the freedom and exuberance of the scenes outside College Hall, by the shout-

ing and the singing, by the friendly salutations and the good cheer which were much in evidence as the long procession of graduates, undergraduates, faculty, trustees and distinguished guests was being formed and passing along its appointed route. Within the hall the quality and quantity of the program showed nice discrimination on the part of those who planned it. Here, again, the college boys had a chance to be heard, and as the lusty young voices of the Glee Club rung out the familiar strains of Hail, Alma Mater, and as later cheers for the new president and the invited guests rent the air and almost shook the rafters we were reminded that the generation of students now growing up in Amherst College is, after all, about the most important element in its life. Each of the distinguished visitors received his or her due meed of cheering and clapping, which was in turn acknowledged by rising, standing a moment and bowing gracefully. Each of the four men who sat at the ends of the semicircle, Presidents Low, Eliot, Hadley and Tucker, had a double salutation.

But it was the man who was being lifted into the high office upon whom attention chiefly centered. It is not too much to say that Dr. Harris, by his bearing when others were speaking to him and of him and by his own words, won the highest commendations. As Prof. Egbert Smyth, so long associated with him at Andover Seminary, lifted in his behalf and in behalf of the college a strong and tender prayer, Dr. Harris sat with bowed head, and then and afterwards appeared like a man realizing that he had come to one of the great moments of his life. His inaugural occupied fifty-three minutes in its delivery, but his agreeable voice, his engaging manner and the flashes of keen humor which lit it up here and there prevented any suggestion of undue length and tediousness. It abounded in quotable, trenchant sentences such as these: "Find me the man who is making the best of himself in such ways that others may do the same and you have found me the modern saint." "The gentleman of leisure leading a luxurious life is the secular monk. The literary *dilettante* is the intellectual or aesthetic monk. The pietist who would save his soul by not doing certain things is the modern religious monk." "There are enough capable men in the United States to fill all positions of trust and honor, to be a political, economic, intellectual aristocracy." "Educated men perceive tendencies in their making." "Ten men of culture living up to their standards, speaking correct English, promoting education and religion, are enough to save any Sodom in which they dwell from its coarseness and vulgarity." Such striking sentences as these, together with the logical movement of the entire address, its breadth, positiveness and frankness made it such a discourse as cultivated men like to hear and feed upon, and it was noticeable, too, that the undergraduates appeared to be among the most appreciative of all the listeners.

Dr. Harris's subject was The Man of Letters in the Democracy. He discriminated carefully between the ideal modern democracy and its counterfeit presentments in schemes for bringing all men up or drawing them down to a common level.

He claimed that democracy has a place and a use for an aristocracy, which means the rule of the best, of the educated, an aristocracy of worth and merit. Passing to the kind of training which equips the scholar for his place in a democracy, Dr. Harris advanced what may be considered the most radical thesis of his inaugural. He took the ground that the traditional classical education ought not to have the right of way as over against the claims of science, literature, philosophy, economics and history. Discipline and attainment in any of these other branches give men of today as just a claim upon the bachelor's degree as does the old-time classical discipline, against which Dr. Harris would enter no criticism, provided it did not seek to monopolize the field of a liberal education. Apparently Dr. Harris intends to work toward the point where Amherst will receive as students on an equal footing with those who have had a classical preparation youths who have not studied Greek, and who propose to devote themselves to literature, history, philosophy and science, and evidently at the conclusion of their four years' course he would have these men go out into the world having received recognition as liberally educated men.

The other specially notable point in his inaugural was his tribute to smaller colleges. To be sure, his ready wit played about this subject considerably, and he admitted that he did not know exactly what the right number of students in a college was and he never had heard of a college or university that was not gratified with increasing numbers, but he thought that an institution may become unwieldy through growth, both for teaching and for personal acquaintance, and he felt that the most serious problem for strong universities and colleges is the problem of individual instruction and influence. He noted the advantage of the English method, which groups men in comparatively small numbers in separate colleges with their own dons, fellows and scholars. There were tactful and gracious references to men like Dr. Hitchcock and Professor Crowell, who, the one in the physical department, the other in the chair of Latin, have conferred glory upon Amherst. Dr. Harris also alluded to his predecessors in the presidential office, the pictures of all of whom, set off by panels of bright leaves, looked down upon him from the rear wall. He was happy, too, in his passing references to the presidents of Harvard and of Yale. He came out strongly for physical culture, and while he devoted only one paragraph to religion *per se*, his words on that subject were profound and earnest, exalting the manly, simple, natural religious life.

The exercises of the afternoon came to a delightful close in the reception which President and Mrs. Harris gave in the spacious house which the college sets apart for the use of the president. In the large parlors and corridors there were animated conversations, unexpected reunions and felicitations of various sorts. Distinguished men and women were there in abundance, and you could hardly turn a corner without encountering an LL. D. Many of the alumni remained in town to attend the initiations of the fraternities, and, indeed, one of the most gratifying features of the whole day was the en-

thusiasm shown by the graduates, who dropped their professional and business cares for a day in order to revisit their college home and pledge their loyalty to its new head.

The only thing President Harris has to fear is that he will be too well liked by all the constituent elements of the college. It did not take him a week to establish himself in the respect and admiration of all the undergraduates. They like his conduct of church services and his preaching. They like his humor and his sensible way of looking at things. He meets them on their own plane, and yet he does not sacrifice his dignity or his authority. The townspeople, too, are a unit in his favor and will soon accord him the exceptional honor of a formal reception. Sudden popularity is not always ephemeral popularity, and there is no inherent reason why George Harris, gentleman and scholar, yoking intellectual qualities of the first order to sterling character, should not continue along the path in which he has begun, winning the confidence of generation after generation of students, sending them out into the world to be workers and not drones and adding beauty, strength and symmetry to the college which Moore and Humphrey founded and which other royal souls developed and expanded.

The Moody-Morgan Meetings in Boston

BY MARY BREESE FULLER

Mr. Moody probably would not wish it said that the time for his meetings in Boston was unfortunate. They were held just after the thronging of Tremont Temple with the council meetings, and in the midst of the excitement of "the Dewey services," as Mr. Moody characterized them; therefore the people who did go went from other motives than need of fresh interests. With the exception of the first and last meetings, the floor and first balcony were always filled with an attentive, reverent audience.

The setting and general conduct of these meetings is like the Northfield conferences rather than the evangelistic meetings generally associated with Mr. Moody. The quartet from Mt. Hermon Seminary sang acceptably, as well as the choir which was gotten together by Mrs. Whitney. A number of Boston ministers were always on the platform beside the speakers whom Mr. Moody brought with him. Rev. Mr. Cunningham of Edinburgh spoke twice on Friday. Dr. Chapman made two addresses and Mr. Moody himself, in his characteristic fashion, interspersed remarks and introductions. But the principal interest, as Mr. Moody intended, was centered on Rev. G. Campbell Morgan, who spoke at every service.

The reports of Mr. Morgan's work at Northfield and in other American cities have all placed him in the first rank of preachers. His work in Boston confirms that opinion. His talks were neither instructive essays nor evangelistic appeals. They were not even expository teaching, as it is generally conceived. They were sermons, conveying a message from God to every man who had ears to hear. While each sermon was complete in itself, all together they formed a series on the

Will of God. His analysis was so outlined that it can be given in a sentence. The Scriptures show that the law of life for man is the will of God, reasonable because based on infinite wisdom of the Creator, insuring perfection, pleasure, permanence; practicable by nature, revelation and the Spirit of this Creator energizing in us.

To those familiar with the series of Drummond on the same theme, the unavoidable comparison helps to make clear the different appeals of each man. Without expressing both sides of the comparison, the power of Mr. Morgan's message certainly lies in its clearness, simplicity and universal application. His thought does not strike one as belonging to a school, his manner as befitting any particular place. The theologian who always applies a measuring rod to a preacher could set Mr. Morgan on one particular side of the fence, but whether before the Congregational Council or in a Keswick tent the majority of his hearers would label him only as a preacher of true religion. While yearning to deepen the spiritual life of his hearers, Mr. Morgan said distinctly that he disliked the phrase "the higher Christian life." The standard for any Christian life must be the highest, and its attainment a gradual process of growth, through doing God's will. He deplored any tendency to separate the religious and the secular, to cut off God from interest in every detail of prosaic daily work. He also refused to be what some weak-minded people most wish a minister to be, a guide-post for individuals, in individual things. "No human life," he declared, can direct another or itself. "A human life is too big a thing for a human program. God, and God alone, can dictate 'ye nexte thyngs.'"

Mr. Morgan's method is not expansion so much as emphasis of great principles. Intensely in earnest, though not excitable, every form of expression directly adds to this emphasis. His sentences are short and epigrammatic, with few adjectives. His quotations and illustrations are not many but extremely telling, showing a well-balanced insight into human nature, both by their selection and application. Using the Bible a great deal, his quotations are always made with reference to a wholeness of view very different from the "false use of words, texts and multiplying of types" on which George Adam Smith pours such scathing rebuke.

Like Dr. Fairbairn, Mr. Morgan preaches with his whole body. He forces one to follow the movement of his hands almost as much as his lips. Yet there is nothing artificial about his gestures; they are part of the effort to make vivid to his audience the vision of truth so clear to him.

For Mr. Morgan is a man who sees. Old truths seem new under the vitalizing contact with one who sees God's power over all man's weakness. He may be a mystic, if to realize things unseen is to be a mystic. But there is nothing vague or unpractical about his teaching. His mysticism is something to live by, to act with, a humble faith in a supernatural Redeemer as working through, uplifting and perfecting his natural creation. However much or little one's intellectual culture in spiritual things, such emphasis on this vital faith brings to every one

who hears Mr. Morgan the stimulus a preacher ought to bring. The man can say, because he sees, "Behold your God."

Mr. Morgan's Work Elsewhere

Since Sept. 10 Mr. Morgan has been almost constantly engaged in holding meetings, similar to those just closed in Boston, in Montreal, Toronto, Rochester, Syracuse, Atlanta, Kansas City and Chicago. In the latter city only was he assisted by Mr. Moody, but everywhere he has been warmly welcomed by pastors and he has had large and appreciative audiences. He has no stereotyped order of addresses, but his work has been directed rather to the quickening of Christians than to evangelistic ends, and he has been specially desirous to arouse church members to the claims of the life of full surrender to Christ. At Baltimore he met 100 ministers of all denominations for personal and direct conversation, and in Toronto our own Congregational ministers secured the privilege of a special season with him.

Mr. Morgan is profoundly impressed with the apparent indifference of the middle classes on both sides the Atlantic to the gospel. And he believes that the only means wherewith to increase the size of congregations and to strengthen the hold of the church upon the world is to return to apostolic methods and emphasize the evangelical and evangelistic note. He would make the Sunday evening services always an instrument for winning the unconverted. He carries out his theory every week in his own church, the Tollington Park, in London. Indeed so thoroughly have his people become imbued with the idea that a large delegation of them recently started a second evangelistic service in a popular section a mile from Mr. Morgan's church. He deprecates the tendency among so many Christians to be satisfied with attending only one service on Sunday and then to devote the rest of the day to their own ease and pleasure without regard for the erring and lost around them.

Mr. Morgan went from here to hold meetings in Philadelphia, and thence to Brooklyn and New York. He sails for home Oct. 25.

Education

— At Ridgville, Ind., the roll of students has doubled in number during the year, under the impulse of Dr. Garvin. The main building has been repaired, new classrooms added and new carpets and opera-chairs placed in the chapel. The new ladies' dormitory is a handsome four-story building. A course of lectures by prominent pastors will be given this winter.

— The college in Montreal was formally opened the first of the month, the new professor, Rev. Harlan Creelman, Ph. D., late of Worthington, Mass., delivering his inaugural address on The Ministry of the Hebrew Prophets and the Ministry of Today. The address was thoughtful, broad and practical, and created a favorable impression on the large audience who heard it. The statements by Principal George, Professor Warriner, and Mr. J. R. Dougall, chairman of the college board, all bespoke a more prosperous future.

To give counsel to a fool is like throwing water on a goose.—Danish Proverb.

Changes in Massachusetts Pastorates

Installation at Wollaston

The council which convened to examine and install Rev. E. A. Chase as pastor of the Wollaston church, Tuesday, Oct. 10, had the unique pleasure of listening to a little romance before entering the theological arena. That heredity had something to do in shaping the character of the pastor-elect one is assured as he listens to the story of the mater-



REV. EDWARD A. CHASE

nal grandmother who, as the daughter of a prominent Revolutionary officer in Salem, while leading a life of gayety, on a certain night in a ballroom received a divine quickening, as the result of which she exchanged the gay garments of the "world's people" and became a Quakeress, later meeting and marrying the man of her choice, an adherent of the same simple faith.

That home became a station of the "underground railway," a work to which God seemed to give the Quakers a special call. The maternal grandfather was driven by hyper Calvinism into the Methodist Church. He, too, became a strong Abolitionist. Then came the love match between the Quaker son and the Methodist daughter, Mr. Chase's parents, and, to quote from the words of the pastor-elect, "when it came to the choice of a religious home as man and wife they entered that refuge of wandering souls, the Congregational church." Clearly Mr. Chase believes, with Dr. Holmes, that a child's training should begin 100 years before his birth.

Born in Chelsea, Mass., Mr. Chase's religious education was gained in the Central Church. Graduated from Amherst College and Hartford Seminary, he took a post graduate course at the latter, and also a supplementary course in music and oratory in Boston. He was ordained in Hampden in May, 1884, was pastor of the church there for four years and then came the call to the South Church, Lawrence, where he labored eleven years. Here, under his pastorate, a new and attractive church edifice was completed in December, 1896.

Mr. Chase's theological paper was clear-cut, definite and decisive, and the prevailing custom, sometimes "better honored in the breach than in the observance," of questioning by members of the council only served to strengthen the favorable impression. The church in Lawrence gave Mr. Chase the strongest indorsement. It was evident that they parted with their beloved pastor and family with the greatest reluctance. And the dismissing council placed on record their "heart-

affection and esteem for one who has given in their vicinity such long and varied proof of his ability and earnestness in the gospel ministry." One sentence out of the resolutions reads: "While he has faithfully endeavored to lead his people to better worlds, he has also striven to open their eyes to the beauty of the one in which they now live." The sermon was preached by Dr. S. E. Herriok.

Mrs. Chase's pre-eminent Christian character and ability are always spoken of in connection with her husband's work. The Wollaston Church, after being without a pastor for a year and a half, enters upon an era of prosperity.

East Weymouth's New Pastor

Rev. F. A. Poole was installed pastor of the East Weymouth church, Oct. 10. The candidate's paper recounting his religious experience and expressing his theological convictions was progressive in tone yet reverent. The customary opportunity for questioning was given but the council was not in a questioning mood. In private session it was voted



REV. FRANCIS A. POOLE

unanimously to advise the installation of the pastor elect.

The evening service was inspiring. The sermon of Rev. E. L. Bradford of Boxford was an exceptional discourse on the suggestive text, "From Jerusalem to Antioch," and the necessity of progress from narrow conceptions, meager experience and circumscribed life in order to retain the true spirit of the Master were set forth with rare eloquence and convincing force. The installing prayer was by Rev. D. W. Waldron. A pleasant feature of the entire proceedings was the presence of a large delegation from Topsfield, who generously came to witness the installation of their late pastor over a new charge.

Mr. Poole was born at Salem, Mass., Oct. 23, 1870. He is the son of Edmund A. Poole of Boston. His college course was taken under private tutors. A year was spent at Hartford Seminary and three years at Bangor, from which he graduated in June, 1893. Ordination was at Sanford, Me., where he served as pastor one year. Topsfield was the next charge, where five happy years were spent. This pastorate was resigned Sept. 1 of the present year to accept the unanimous call of the East Weymouth church.

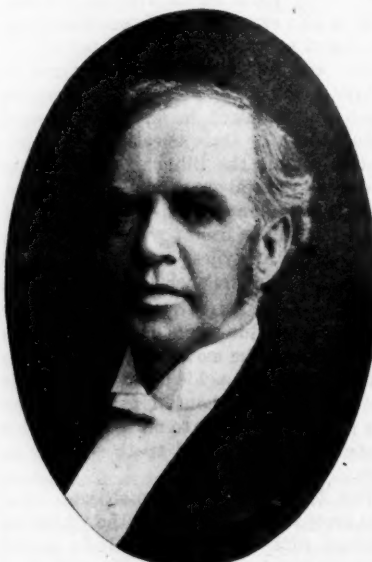
Dr. Northrop's retirement from the chair of systematic theology in the University of Chicago has been affirmed again and again by the daily papers, and his successor has more than once been named. At the convocation Monday evening the president put an end to these rumors by declaring that Professor Northrop neither has resigned nor intends to resign, that, although he has been ill, he is now better and that after a brief rest he will be able to carry forward his work. He is one of the veteran teachers of theology, and is honored by the hundreds, and even thousands, of young men who have enjoyed his instructions. Not a few Congregationalists and Presbyterians have been to his classes, and vie with their Baptist brethren in doing him honor.

The Close of a Notable Pastorate

The resignation of Rev. Archibald McCullagh of Plymouth Church, Worcester, brings to a close a remarkable pastorate. Next to Dr. Merriman, pastor of the Central Church for twenty-three years, stands Mr. McCullagh as to length of service. He is a scholarly, eloquent and polished preacher, and Plymouth Church is one of the largest, wealthiest and most liberal in the city. During this nine years' pastorate 343 new members have been received, \$119,000 contributed to home expenses and over \$200,000 to missionary causes.

The pastor was educated at Princeton College and Seminary, graduating from the latter in 1871, when he received three simultaneous calls to prominent Presbyterian churches in Philadelphia. Accepting the smaller charge, Second Church, Germantown, he labored successfully seven years. Repeated calls from Ross Street Presbyterian Church, Brooklyn, N. Y., at last secured him, and his twelve years' pastorate there was characterized by lifting the church from a depressed condition, providing for a debt of \$50,000, gathering a strong membership, adding 500 names to the roll and \$200,000 given in benevolence. He accepted a unanimous call to Plymouth Church in 1890.

Mr. McCullagh desired to close his pastor-



REV. ARCHIBALD McCULLAGH

ate Nov. 1, but at the earnest solicitation of the church he will remain until Jan. 1, when he proposes to make an extended Oriental tour for study and investigation. Plymouth Church was organized in 1869, has over 750 members, a beautiful edifice, no debt, and has had but two previous pastors, Dr. G. W. Phillips of Rutland, Vt., and Dr. Wadsworth of Philadelphia.

New Hampshire's General Association

The 90th Annual Meeting at Manchester. Important Papers and Business

Although without a pastor since the dismissal of Rev. T. E. Clapp, the First Church of Manchester had warm and ample hospitality for its guests, the delegates of the Congregational and Presbyterian churches in annual session last week. While the council and the American Board meetings had been largely attended by the pastors of the State, the churches were well represented. As is usual, the opening session included a sermon and the communion service. Rev. G. H. Reed was the preacher. From the closing words of the book of Daniel he pictured the encouragements and the rewards which come to the individual in his adherence to simple duty as revealed. It was a helpful setting forth of man's mission in the world, his salvation from its evil, and the saving of society through a personal stand for righteous principles and a holy life. At the communion service Rev. R. P. Gardner and Rev. C. H. Dutton officiated.

TIMELY ADDRESSES

The association organized with Rev. G. H. Reed moderator and Rev. Messrs. W. G. Poor and Andrew Gibson scribe and assistant. The first address before the body was upon Methods of Bible Study in the Sunday School, by Rev. A. P. Bourne. The chief aim of the school, he held, is to shape the child into the Christ ideal by the Book. Methods should be equal to those of the day school in fitness and results. Historical study, which realizes the true perspective, is useful. Graded classes were commended. The supreme thing is the formation of character. The minister should be educated to lead children into the Christian life. Rev. A. H. Thompson presented a paper upon Mothering the Young. The endeavors of the church to reach the child should receive co-operation from the home. The heart of the church should go out to the motherless.

The Church and Social Problems received strong treatment from Rev. W. H. Bolster and Rev. W. F. Cooley. The former emphasized the growth of the social conscience and the increasing solidarity of the race. Antitheses between the sacred and the secular are disappearing, and the need is more and more appreciated that all departments of life should be moralized and spiritualized. Present day socialism may be defined as a reorganizing of the world to procure equal division of product and to secure a diffusion of virtue and power. Christ has sympathy for the heart purpose of socialism. Too largely has the church left the gospel of the kingdom to be preached by organizations outside the church. Mr. Cooley believed that the church has nothing to do directly with the social problem, yet it is to emphasize principles which shall govern the social and industrial body. Stewardship has immediate relation to co-operation and benevolence. The Christian principle of service is applicable and essential to business life. The church is to proclaim with confidence and insistence that no social relation is right that does not benefit both sides.

Prof. C. J. H. Ropes of Bangor Seminary pictured the character of the Jews of Christ's day and interpreted the relation of Jesus to them in a thoughtful paper upon Jesus and Judaism. The subject was considered in an analysis of the Miracle and the Miracle-Worker. The Imperative of the Twentieth Century Church Life was defined by Dr. A. A. Berle of Boston. It is to be world-wide and will demand a reunion of piety with freedom of thought and a strenuous discipline of the young for re-enforcing the church. In a report of the religious condition of Dartmouth College President Tucker pointed out that during the past twenty years the goal in view had changed in the minds of many students. Not more than five per cent. of collegians now

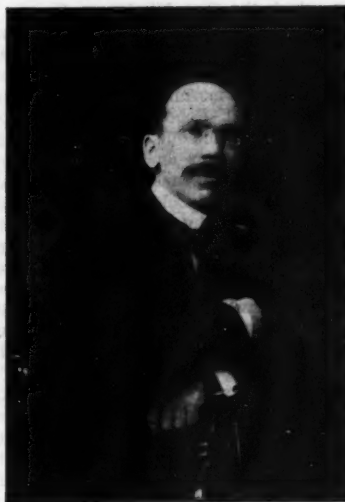
study for the ministry. On the other hand, the distinct aim of our colleges today is character building. There is more daily religious life in them than in the average Christian home of New England. Dartmouth has an entering class of 189; forty-three are from New Hampshire.

Two papers were heard upon the work of the Society of Christian Endeavor, by Rev. M. P. Dickey and Rev. W. T. Bartley. While emphasizing certain defects, these were considered as relating to minor details, and the general thought was of commendation.

Missionary causes were ably represented in Dr. Judson Smith of the American Board, Rev. G. A. Hood of the Church Building Society and Dr. W. A. Duncan of the Sunday School Society. Rev. J. H. Pettee voiced a strong word from Japan regarding the election of President Capen to the American Board.

STATE FACTS AND FIGURES

The report of the statistical secretary, Rev. S. L. Gerould, noted the dropping from the



REV. G. H. REED
Moderator and Preacher

roll of one church, Swedish, at Concord because of no call for its continuance. Three ministers have died within the State and four without—Rev. Messrs. S. H. Amaden, S. C. Bartlett, George Smith, J. S. Colby, R. H. Davis, Daniel Goodhue and John Wood. In eighty-two churches there were no additions during the year on confession, in ninety-two none by letter. This latter fact is accounted for by emigration to other States. The amount of charities, a little over \$50,000, shows a slight increase. The rate is about \$250 per member.

The story of the religious life of the churches was presented by Rev. C. F. Roper, secretary. Many encouraging features were noticed. Increasing benevolence is reported, church services well attended, gains in debt-diminishing, twenty-six added to the membership in Haverhill, Nashua (First) and Portsmouth, thirty-eight to Concord (First), thirty-four at Goffstown and fifty-four at Littleton. Among the difficulties enumerated are lack of young men, Sabbath desecration and non-church attendance. The Sunday schools report 20,642 enrolled and an attendance of 11,456. Additions to the churches were 723, or a total loss in membership for the year of 168.

At the annual meeting of the N. H. Missionary Society the treasurer reported a gain of \$2,787 in receipts over last year, the whole amount being \$23,036. Sixty-four churches

have received aid, or three less than in 1898. The society has employed fifty-seven missionaries. From the field the secretary, Rev. A. T. Hillman, brought cheering words. The additions to membership were 134, a net gain of thirty-seven. Secretary Hillman dealt at length with the query, "What is the religious condition of the communities in which our missions are located compared with ten and twenty years ago?" The reply is based upon responses from upwards of fifty towns as supplied from the workers in those fields. General improvement is shown to be the fact, in equipment of churches, the building of parsonages and growing appreciation of the value of the church by non-Christian residents. The fields have received more members and given more to other churches.

THE ANNIVERSARIES

The ninety-fourth annual meeting of the Female Cent Institution and Home Missionary Union was held on Wednesday afternoon. Mrs. W. D. Knapp presided. The disbursements of the treasury were as follows: N. H. Home Missionary Society, \$1,245; H. M. S., \$1,005; A. M. A., \$570; C. E. S., \$216; C. C. B. S., \$191; S. S. and P. S., \$196; A. B. C. F. M., \$100; Kurn Hattin Home, \$10; total, \$3,207. The president made an address in which she outlined the work of the institution, to carry out the command of Christ, "beginning at Jerusalem." The spirit which inspired Old Home Week should keep alive and prosper the society. Rev. C. O. Day, representing the Education Society, spoke for that organization and the relation of the woman's work to it. Among the officers for the new year are: president, Mrs. W. D. Knapp, and secretary, Mrs. M. W. Nims.

The address and annual report upon the Ministers' and Widows' Charitable Fund were heard on Wednesday evening. Charles T. Page presided, Rev. E. J. Aiken reported as treasurer that \$3,322 had been received, of which \$440 came from the churches. The amount distributed was \$1,954 to seventeen beneficiaries. The annual address by Rev. F. D. Ayer was an interesting review of the history of the fund and its importance today. It was organized in 1813 for the care of the widows of the Congregational ministry. In 1866 its charter was changed to admit clergymen to its beneficiary list, and in 1893 privilege was granted to increase the fund to \$100,000. The amount is now \$49,000. Contributions to the fund should be made in recognition of a debt rather than for charity.

At the public meeting of the Home Missionary Society Rev. H. P. Dewey presided. After the report of the secretary already outlined, Rev. W. G. Puffer spoke of the opportunities and responsibilities of the nation toward its 1,500 towns and villages without churches or Sunday schools. Among the newly-chosen officers are: Rev. W. J. Tucker, president; Rev. A. T. Hillman, secretary; Hon. L. D. Stevens, treasurer.

IMPORTANT BUSINESS

A considerable amount of business was transacted with dispatch. An assessment of 35-10 cents was voted for the expenses of the year. Rev. H. P. Dewey and Rev. L. H. Thayer were nominated as corporate members of the American Board. The most important business was a general and at some points radical revision of the constitution, bringing it into accord with present facts and usages. The report was drawn up by a committee consisting of Rev. Messrs. G. E. Hall, L. H. Thayer and H. H. Wentworth, and was unanimously adopted without discussion.

The old name, General Association of New Hampshire, was changed by adding Congregational, a recognition of the fact that many

new denominations have been established in this Puritan heritage. The small body of Presbyterian churches is still recognized, as the membership is left open as of old to churches of that order in the State.

The constitution had a provision for never amending the fundamental principles, but this article being amended the fundamental principle which reads, "It is ever to be understood that the system of Scripture doctrine contained in the assembly's Shorter Catechism is the basis of our union in this association," was changed for the declaration, "The basis of our fellowship is loyalty to Jesus Christ, in an historic faith, which has found its later expressions in the Burial Hill Declaration and in the Creed of the Commission of the National Council of 1883." The moderator is to be chosen the preceding year and is to give a short address on assuming his office. There is to be but one sermon, known as the association sermon, which opens the sessions, and the program is so changed as to keep the exercises in the hands of men in the State, to give opportunity for discussion from the floor and to close the session Thursday noon with an address of spiritual significance.

In accordance with this action Rev. L. H. Thayer was chosen moderator for 1900. The preacher chosen was Rev. W. H. Bolster. The place of meeting is to be Dover. The resolutions adopted related to Congressmen-elect Roberts, uniform Christian divorce laws, the Sabbath and Attorney-General Griggs's ruling in favor of the canteen.

THE CLOSING SESSION

It was an attentive audience that greeted Rev. James Alexander on Thursday afternoon to listen to the closing sermon. The sermon was an admirable complement to that which opened the association meeting. The theme was The Raising of One's Value. He emphasized the inherent worth of all men, the fact that gain in any line depends upon susceptibility, and that in the religious life the spirit should always be accessible to God. After singing, "Again to thy dear name," the association adjourned with hearty appreciation of the hospitality of the churches of Manchester.

From Canada

Pastoral Changes

Several items are announced. Mr. A. A. Secord has resigned at Tilbury to continue his studies at Oberlin Seminary, and Rev. Matthew Kelly is leaving Listowel to take up the pastorates of the Edgar and Rugby churches. Rev. C. R. Ashdown, a former missionary of the American Board, has gone to Stonville, while Kincardine is vacant through the resignation of Rev. John McGuire. Broadview Avenue, Toronto, is also left pastorless by the resignation of its pastor, who has been called to the editorship of the *Canadian Congregationalist*, and Westmount may soon be vacant by the removal of Rev. R. Hopkin, who has been asked by the missionary society to begin work in Brandon, Man. Burford and New Durham will also shortly require a pastor to succeed Rev. J. T. Daley, who goes to Maxville.

Council Echoes

As was expected, the representation at Boston was large, Quebec Province alone sending all her pastors but five, and now the churches are receiving some of the inspiration from the great gathering. The council has been a common theme in the pulpits, and is on the program for the coming association meetings. There is but one opinion concerning the great success of the meetings and Boston's royal treatment of the delegates. No other place in the world, it is felt, could entertain an International Congregational Council and provide so many privileges of profit and pleasure.

J. P. G.

When the cook and the steward quarrel we hear who stole the butter.—*Dutch Proverb.*

Professor Curtiss's Return

At its last regular meeting the City Missionary Society elected its former president, Prof. S. Ives Curtiss, D. D., to his old position. He has but just returned from a long and profitable visit to Palestine, Syria and Southeastern Europe. He has brought back with him stores of information for his students and stronger convictions than ever of the value of the simple Christianity which our churches seek to present. His enthusiasm and wise counsels and untiring devotion have been sadly missed during his absence. Hence his return to his former position is all the more welcome. At its last gathering the executive committee of the society discussed with renewed confidence ways and means and at the same time planned for a real advance. The reports of what has been done in the smaller churches stimulate faith and encourage generous gifts.

One Hundred Churches Represented

The semiannual meeting of the Chicago Association was held Oct. 10 in West Pullman. The attractive building, the hearty and abundant hospitality and the interest which the people took in the sessions of the association demonstrated the wisdom and success of the work which the City Missionary Society is constantly doing. Nearly all of the more than 100 churches belonging to this association were represented. But two papers were read—one in the morning on the permanent influence of Col. Robert Ingersoll by Dr. Charles Caverne, and one in the afternoon by Prof. M. B. Thomas on the need of more Bible study by Christians. Dr. Caverne said that the influence of Colonel Ingersoll would continue just as long as unreasonable and untenable doctrines concerning the Bible and the Christian faith are held, and that when the objects of his attack have been removed, as most of them have been already, his influence will be slight. At a morning symposium Rev. John Willard maintained that we need a new creed in simple, Scripture language. Dr. J. C. Armstrong would put into it the fundamental truths emphasized by the apostles. Rev. William Burgess would omit everything superfluous, non-essential or difficult to be understood, while Rev. A. W. Spafford, who has had a good deal of experience as an evangelist, would not make it an absolute test of church membership. In the discussion it was made clear that, while creeds are respected for what they state, for the place they have filled, and while it is believed that they are still important, few would put them at the gate of the church, but would seek only for evidence of personal acceptance of Jesus Christ as the Saviour and a determination to do his will. In the afternoon there were brief reports of the National Council by Dr. W. E. Barton, Rev. H. R. Strain, Mr. Ingraham and others who were present. A fuller report of the council will be given at the next meeting of the Congregational Club, at which it is hoped Mr. Albert Spicer will speak.

The October Festival

Twenty-eight years ago Chicago was in ruins. Nothing but the energy of its citizens and the magnificent generosity of the whole civilized world could have rebuilt it. This year the anniversary of its destruction, Oct. 9, was kept with an enthusiasm and an expenditure of money and thought equalled only by Chicago Day in the year of the World's Fair, when over 700,000 people passed through the gates into the fair grounds. This year the streets were at times almost impassable. Street cars and carriages were not permitted, during the illumination, to use State Street or that portion of it set apart and decorated as the Court of Honor. For nearly a mile the street was a sea of heads each evening from Thursday of last week to Wednesday of this week. The crowds which witnessed the military and civic march Monday afternoon when

From the Interior

the President appeared with guests from Canada and Mexico, and the governors of several States, officers of the army and navy, were beyond estimate. Sunday the celebration was of a religious and patriotic character. In the afternoon the children of the public schools were gathered in the Auditorium to see the President, to sing patriotic songs and listen to brief addresses from speakers who had been selected for their ability to interest and instruct. In the evening the great audience room was packed again to hear such men as Dr. W. M. Lawrence, Dr. Frank Crane and Rabbi Hirsch and get one more look at the President. The President also attended worship at Quinn Chapel, the leading colored church in the city, sat in the pulpit and spoke briefly and encouragingly to the 3,000 people who had crowded into it. Monday the corner stone of the post office and custom house was laid, with becoming ceremonies and a historical address by Postmaster-general Smith.

The climax was in the afternoon parade. Monday night there was a banquet in the Auditorium at which more than 800 persons sat down at the tables, while several thousand looked on. Tuesday the President was as fresh as ever and was kept attending banquets and receptions till nearly midnight, when he left for Indiana. The speeches of the President and members of the Cabinet were in good taste, and, while defending the policy of the Administration in the Philippines, everything of a partisan nature was avoided. The addresses of Sir Wilfrid Laurier and of Señor Morisco of Mexico were friendly and hearty, and those of other visitors all that could be desired. Although under Democratic control, the welcome which the city officials extended the chief magistrate won for them universal respect. The festival was a long continued picnic. Every one was on his good behavior. There were few accidents, no disagreements; the crowds, with a single exception, were under perfect control, and although those who had managed matters from the first were glad when the end came, they rejoiced with the on-lookers from all over the Northwest at what had been accomplished. The Court of Honor reminded one of the Court of Honor in the World's Fair grounds. The designs were made and given by the Art Institute, and were worthy the reputation of its instructors. Whatever may be said of the festival, the impression on a visitor must have been what Sir Wilfrid Laurier suggested, the greatness and energy of Chicago itself, and Chicago is only what the whole country has made her.

Increase in the Number of College Students

Ann Arbor will have more than 3,500 students on its roll this year. The universities of Minnesota, Wisconsin and Illinois report a large increase. The Northwestern University at Evanston has an attendance in excess of 2,500. The University of Chicago has a larger number of students than ever. The same is true of Armour Institute, on whose books more than 1,300 names have been enrolled. Above 800 young people have entered Lewis Institute, where the standard of admission is purposely very high. More than 300 young men enrolled the opening evening at the rooms of the Y. M. C. A. Fully 1,000 will attend the evening classes during the winter. This association has become a lay college of a high order, and is doing a work the extent and value of which few understand. It has provided for thorough courses in Bible study and will push its evangelical work in every direction. The patronage of the smaller colleges has greatly increased. The problem now is, save with the State institutions, how to meet increasing expenses with an income which lower rates of interest is constantly diminishing. It is difficult to raise the price of tuition; to lower salaries can hardly be considered.

Chicago, Oct. 14.

FRANKLIN.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Oct. 23, at 10 A. M. Speaker, Rev. Charles F. Carter of Lexington. Topic, The Nature of Spiritual Authority.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE TWENTIETH ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY ASSOCIATION will be held on Wednesday, Oct. 25, in Berkeley Temple, Boston. Sessions at 10.30 and 2. Basket lunch. All are invited. Louise A. Kellogg, Secretary.

AMERICAN MISSIONARY ASSOCIATION, Binghamton, N. Y., Oct. 17-19.

W. C. T. U. NATIONAL CONVENTION, Seattle, Wn., Oct. 20-25.

OPEN AND INSTITUTIONAL CHURCH LEAGUE, Metropolitan Temple, New York, Oct. 31, Nov. 1.

THE THIRTY-SECOND ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS will be held in Plymouth Congregational Church, Syracuse, N. Y., on Wednesday and Thursday, Oct. 22, 23. The general topic of the meeting will be in connection with the close of the century. Addresses on the subject are expected from Miss Susan Hayes Ward and Mrs. C. L. Goodell. A large number of missionaries will be present from nearly all the mission fields of the Board. Reduced railroad fares have been secured for a fare and a third for the round trip on the certificate plan and on the usual conditions. Abbie B. Child, Home Secretary.

GENERAL CONFERENCE OF MAINE.—The sessions will be held in High Street Church, Auburn, Oct. 30-Nov. 2.

Monday, 7.30 P. M. Devotional and praise service led by the moderator. 7.55. Welcome, Rev. C. S. Patton, Auburn. 8.05. Paper, Is Christianity Declining in Maine? Rev. O. L. Parker, Auburn. 8.30. Sermon, Rev. C. A. Moore, Rockland.

Tuesday, 8.45 A. M. Devotional service led by Rev. E. L. Marsh, Waterville. 9. Organization. Report of the secretary, Rev. E. M. Connelley, Biddeford; Necrology; Business. 10. Semiannual meeting of the Woman's Board of Missions. Addresses: Miss Morrill and Her Work, Mrs. Carter; Miss Gould and Her Work, Miss Crie; Work for the Juveniles, Miss Marshall; Work for Juniors, Miss Hawkes; Miss Lord and Her Work, Miss Johnson. 11. Annual meeting of the Woman's Aid to the A. M. A. Addresses: The Need of the Hour, Mrs. I. V. Woodbury; The White Man's Burden, Rev. G. H. Guttersen. 2 P. M. Devotional service led by Rev. H. W. Kimball, Skowhegan. 2.15. Business. 2.45. Discussion. Topic, The Church Redeeming Its Machinery, opened by Rev. G. M. Howe, Lewiston; continued by Rev. S. M. Adams, Westbrook, and Rev. Donald McCormick, Boothbay Harbor. 3.45. Discussion. Topic, The Church Redeeming Its Membership, opened by Rev. A. L. Struthers, South Gardiner; continued by Rev. A. L. Chase, York, and Rev. T. B. Hart, East Madison. 7.30 P. M. Devotional and praise service led by Rev. S. W. Chapin, Deer Isle. 8. Report of Interdenominational Comity Commission, Pres. W. D. Hyde. 8.15. Address, The Christian Civic League, Rev. W. F. Berry, Waterville.

Wednesday, 9 A. M. Annual meeting of the Maine Missionary Society. Addresses: Rev. C. N. Davis, Cranberry Isles; Rev. E. R. Smith, Farmington; Rev. Smith Baker, D. D., Portland. 2 P. M. Devotional service led by Rev. E. H. Newcomb, South Portland. 2.20. Annual meeting of the Maine College and Educational Society. 2.40. Annual meeting of the Maine Charitable Society. 3.10. Papers: The Ethics of Christian Giving, Hon. E. R. Burpee, Bangor; Preparations for Churches, Rev. E. R. Burpee, Bangor; Rev. Gloucester; Conditions of Church Membership, Rev. C. D. Boothby, Thomaston; The Future of Christian Endeavor in Maine, Rev. C. D. Crane, Machias. Discussion. 7.30 P. M. Devotional service led by Rev. P. H. Moore, Saco. 8. Address, A Layman's Word to the Pulpit, Prin. G. C. Furlington, Farmington. 8.30. Address, The Preaching Needed for the Churches of the Present Day, Rev. W. A. Bartlett, D. D., Lowell, Mass.

Thursday, 8.45 A. M. Devotional service led by Rev. J. R. Boardman, Hallowell. 9. Business. 9.45. Paper, A Closer Union of Congregational Churches in the State of Maine, Rev. J. L. Jenkins, D. D., Portland. 10.30. Paper, The Obtaining of Spiritual Power, Rev. H. L. Griffin, Bangor. 11. Communion. 12. Adjournment.

FALL STATE MEETINGS

Additions or changes should be sent in at once.

Utah,	Salt Lake,	Oct.
California,	San Francisco,	Tuesday, Oct. 24.
Oregon,	Eugene,	Tuesday, Oct. 24.
Maine,	Auburn,	Tuesday, Oct. 31.
Alabama,	Gate City,	Wednesday, Nov. 8.
Colorado,	Denver,	Tuesday, Nov. 14.
Connecticut Conf.,	Hartford,	Tuesday, Nov. 21.

MASSACHUSETTS FALL CONFERENCES

Woburn,	North Reading,	Oct. 24.
Norfolk,	Weymouth and Braintree,	Oct. 25.
Worcester, South,	Upton,	Oct. 26.

Y. F. S. C. E. FALL STATE CONVENTIONS

Illinois,	Rockford,	Oct. 19-22.
Wisconsin,	Janesville,	Oct. 19-22.
Vermont,	Woodstock,	Oct. 24-28.
Delaware,	Middletown,	Oct. 25-27.
Minnesota,	St. Cloud,	Oct. 28-29.
Missouri,	Springfield,	Oct. 27-29.
Nebraska,	Kearney,	Oct. 27-29.
Maryland,	Baltimore,	Nov. 14-16.
Indiana,	Richmond,	Nov. 30-Dec. 3.

SUNDAY SCHOOL CONVENTIONS

Maine,	Portland,	Oct. 24-26.
District of Columbia,	Washington,	Nov. 13-15.
New Hampshire,	Keene,	Nov. 14-15.
Massachusetts,	Boston,	Nov. 14-16.
Michigan,	Battle Creek,	Nov. 14-16.
California (Southern),	Riverside,	Nov. 16-18.
Utah,	Salt Lake City,	Dec. 1-3.

A HISTORIC CHURCH IN IOWA BURNED

On the night of Sept. 26 a disastrous fire occurred in the edifice of First Church, Burlington. The destruction of this noted and historic building, one of the earliest of our denomination in the State, is an especially sad catastrophe now, as it came just after the society had spent more than \$4,000 in its reconstruction. The following Sunday services would have been resumed under the leadership of Rev. R. L. Marsh, the associate pastor, who was to preach his first sermon.

The old organ, which has made both church and city famous in musical circles, was also a total loss, and a most pathetic feature was that while the organ was being consumed it sent forth moan after moan as the blaze swept through its pipes—a requiem to itself and the church in which it had been for 27 years. The furniture was entirely destroyed and is considered a serious loss by virtue of the fact that it was constructed when the church was built, and formed a harmonious part of the architectural whole. The walls and the tower, which remain standing and intact, can be largely or wholly utilized in the process of reconstruction. Fortunately, the insurance will be nearly or quite sufficient to restore the building to its original beauty.

The people, though feeling their loss seriously, are in the best spirits and united in the conviction that the old church must be fully restored. Dr. Salter, the venerable pastor, who has ministered here nearly 60 years, was in Boston at the time of the fire and learned a day or two later, with great sadness of heart, of the destruction of the building which he had been so largely instrumental in constructing. During his absence the people are being directed by Mr. Marsh, who, though himself greatly oppressed by the changed condition of affairs, is doing much to cheer the congregation. He is certainly making a favorable impression. An account of this catastrophe would be incomplete did it not mention the numerous expressions of affection and sympathy which have been received from local churches and pastors.

G. B. L.

THEOLOGICAL SEMINARIES

Hartford

Professor Walker attended the inauguration of President Harris at Amherst last week.—Prin. Alexander Stewart, D. D., of St. Andrews, Scotland, delivered three lectures last week.—Last Friday evening the prayer meeting was in the hands of the missionary committee, who presented the proposed missionary work of the year. A missionary prayer cycle will be used, and three courses of study will be offered.

CONFERENCES AND ASSOCIATIONS

MASS.—The Andover Conference was entertained on the 10th by Pawtucket Church, Lowell, in its new house of worship. Congratulations were bestowed upon people and pastor, Rev. W. D. Leland, whose well-directed efforts in spite of physical weakness have been rewarded by the sight of this attractive church. There is no other church of any faith in this section of the city and with an equipment adequate to the need of the community it is felt that great service will be rendered. The old meeting house is being torn down and the dedication will take place as soon as the grounds are put in shape to correspond with the new church.

CLUBS

MASS.—The Worcester Club held its first fall meeting, Oct. 9, with 200 in attendance. Arthur R.

Kimball, editor of the *Waterbury American*, gave the address on Education by Newspapers, showing the dominating influence of the newspaper style on all spoken and written utterance, pulpit, bar and story.

NEW ENGLAND

Massachusetts

[For other news see page 582.]

PEABODY.—South, last Sunday, made a contribution of \$195 to foreign missions through the American Board.

LOWELL.—Highland. A determined effort is to be made to pay off the debt of \$22,000, which has long hindered the success of church work under the energetic pastor, Rev. C. L. Merriam. One officer has offered \$5,000 upon condition that the whole amount be raised the coming winter.—High Street. Rev. C. W. Huntington, the pastor, has been elected president of the Lowell Ministers' Union for the year.

AMESBURY.—Union Evangelical began the fall work with the entertainment of Essex North Conference, Oct. 11. Rev. G. W. Christie, the pastor, spent his vacation in an extended visit in Wisconsin.

WORCESTER.—Immanuel laid the corner stone of its enlarged edifice Sunday afternoon, Oct. 8, the pastors of the other churches assisting. The addition will cost over \$10,000, most of which is contributed by sister churches, Piedmont alone having given \$4,000. The addition will increase the capacity threefold and is expected to be completed in December.

LENOX has received two recent generous gifts from men who make this place their summer home. Charles Lanier has given \$1,500 for the enlargement and repair of the church, thus making possible a larger service room much needed and desired and a kitchen and dining-room. Morris K. Jesup has also made a cash gift for the interior and exterior painting of the church edifice, and in addition will present a new tower clock to replace one presented about 1850 by Fanny Kemble.

At Second Church, Greenfield, over two-thirds of the amount needed for the raising of the debt and placing of a new heating apparatus has been raised.—The edifice of First Church, West Springfield, recently had a narrow escape from destruction by fire.

Maine

BANGOR.—First spent a recent Sunday evening hearing reports from the International Council. Three addresses were made and then letters were read. The next Sunday evening Dr. Beckwith reported the American Board meeting.—Hammond Street. Rev. H. L. Griffin, who has spent six months in Germany for study and travel, has returned and has been welcomed by a reception.—Last week Bangor was highly favored with the rendering of The Messiah by a large chorus assisted by talent from abroad.—The curfew is counted a great success in this city.

ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ISLESFORD.—Funds for the new church building have been solicited by Rev. Charles Whittier from the churches of Hancock County. A beautiful memorial window has been given by Col. W. E. Hadlock, in memory of the nine soldiers from this place who were in the Civil War. Only the donor and one other survive.

MILLINOCKET.—In this new town, with a large and growing population drawn by an immense pulp mill, Rev. Charles Whittier has been looking over the ground with a view to religious services.

PERRY.—Mr. G. H. Bachelor of the class of 1897, Hartford Seminary, after spending a year with this church, removed to West Newfield, where he was ordained Oct. 11.

At Goodwill Homes, Fogg Cottage, built six years ago as a home for 15 boys, is to be extensively repaired by the donor, H. H. Fogg of Bangor. In the Girls' Home are 22 inmates and there is great need of more accommodations.—Rev. H. W. Kimball of Skowhegan and Mr. Jennings of Bangor Seminary have lately preached at Moody Chapel.—Bethel observed its centennial in connection with the county conference.

New Hampshire

[For other news see page 583.]

CONCORD.—First. In the recent death of Mrs. Carpenter, widow of the late Chief Justice Carpenter, the church has lost one of its most consecrated, influential and valuable members. She was a person of rare Christian worth and a leader in every reform. She was especially prominent in her efforts for the W. C. T. U. and had become widely known in the State.—East. Rev. G. H. Dunlap, for the past six years pastor, has resigned, to take effect Nov. 1, much to the regret of his people. He has served his parish effectively and his departure will be felt as a public loss.

ORFORD AND ORFORDVILLE.—These churches presented to their pastor, Rev. Sherman Goodwin, \$100 when he returned from his wedding journey recently. Although he has served here less than six months an interest has been aroused in all lines of work and many new members are being added.

Vermont

[For news see Broadside, page 578.]

Connecticut

MANSFIELD.—The trustees of the Connecticut Agricultural College have offered \$250 for the Conference House. The offer has been accepted and the sum will be used towards building an addition to the church for a S. S. room and organ loft. Rev. H. Davies has been called for another year from Nov. 1. It is now practically decided that this church will unite with the church at Willington Hill in pastoral services, Mr. Davies preaching here in the morning and there in the afternoon. For many years the pulpit at Willington has been filled by students at the Hartford Seminary.

PUTNAM.—In entering upon the 10th year here Rev. F. D. Sargent made an encouraging statement of the work thus far. The total additions were 131, while 47 have died and 45 been dismissed to other churches. The benevolent contributions amount to nearly \$15,000. Financially the prospects are encouraging, a debt of \$1,000, an outstanding note for \$2,000 paid and many incidental changes and improvements to church and parsonage made in the past two years, amounting in all to over \$8,000. The only debt outstanding now is in the purchase of a new parsonage.

NEW HAVEN.—United. The new assistant pastor, Mr. J. P. Deane, is a graduate of Cornell and of Yale Divinity School. He spent last year in advanced study. He is now a graduate scholar there. Last Sunday the church resumed the mothers' pleasant Sunday afternoon service.—Center has begun again its four o'clock vesper service.

GREENWICH.—The fair given by the Stillson Benevolent Society was unusually successful this year, nearly \$500 being cleared for the C. H. M. S. Mrs. Marvel died a few days after the fair at the advanced age of 100 years and 10 months.

WINSTED.—The old Second meeting house is to be remodeled into the largest and finest store in Litchfield County, being divided into three floors.

MIDDLE STATES

New York

[For New York city and other news see page 580.]

MT. VERNON.—First is increasingly happy in the new pastor, Rev. O. R. Lovejoy. He recently arranged one of the most interesting and helpful mid-week services ever held in the church. The subject, Recent Progress in Christianity, was divided into six heads, each part being taken by one of the laymen, who occupied five minutes each. The divisions were: In Christian Nations, In Heathen Lands, In Education, In Business, In Politics, and In Personal Righteousness.

BUFFALO.—First has been redecorated and recarpeted. Changes have also been made furnishing better accommodations for the choir. The increasing membership of the church, now over 500, has made it necessary to secure an assistant to the pastor, Dr. F. S. Fitch, and Rev. L. S. Chafer has been engaged for that position and as musical director. Although a young man, Mr. Chafer has had several years' experience as a successful evangelist, and Mrs. Chafer as organist will add much interest to the services.

HOMER celebrated its centennial Oct. 8. Concerning the exercises we hope to have a fuller account next week.

THE SOUTH

Alabama

Eleven of the 15 district conferences have held their annual meetings in recent weeks. The veteran H. M. superintendent, S. F. Gale, has at-

tended most of them, and has had large opportunity to aid the churches by his experience and wisdom. His sermons, addresses, conferences with missionaries and ministers have contributed greatly to progress in the church work. Rev. P. G. Woodruff, who for several years has been doing good educational and missionary work in western Florida, has for several weeks been busy with general missionary work at important points. Marked spiritual results have attended his work everywhere, and in several instances the ingathering of converts has been large. Probably more than 50 churches have

Continued on page 587.

"The Thorn Comes Forth With Point Forward."

The thorn point of disease is an ache or pain. But the blood is the feeder of the whole body. Purify it with Hood's Sarsaparilla. Kidneys, liver and stomach will at once respond. No thorn in this point.

Blood Poison—"I lived in a bed of fire for years owing to blood poisoning that followed small pox. It broke out all over my body, itching intensely. Tried doctors and hospitals in vain. I tried Hood's Sarsaparilla. It helped. I kept at it and was entirely cured. I could go on the house-tops and shout about it." Mrs. J. T. Williams, Carbondale, Pa.

Hood's Sarsaparilla
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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.



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ANGLES, CURVES and LINES



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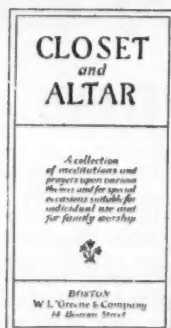
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Continued from page 588.

had special evangelistic services within the last three or four months, and the spirit of revival has been quite general and unusual. The accessions will be reported.—Asbury and Lofly are building houses of worship and Dundee reports a "wonderful revival" and a house nearly completed.

THE INTERIOR Ohio

SPRINGFIELD.—First. The pastor, Rev. C. H. Small, introduced a novel and interesting feature on a recent evening, Oct. 1. The members of the congregation had been previously asked to say what text they would have used if they could have but one sermon preached. The answers were given at this service and commented upon with good effect.

Illinois

[For Chicago news see page 584.]

Indiana

SOLSBERY.—Newark and Kaleen have been added to the out-stations of this work. Rev. A. E. Pierce is assisted by Mr. Jasper Haltsclair, a public school teacher and a devoted Congregationalist, in serving these little congregations in the hills of Greene County. At Ridgeport the prayer meeting has outgrown the various cottage rooms and is now held in the schoolhouse. A subscription has been made for a church building, which will be Congregational.

ELKHART.—First is steadily gaining strength in this rapidly growing city. The establishment of several large new industries has brought in many families. After an absence of three months, the pastor, Rev. A. V. Ogilvie, has returned to his post and was given a large public reception in the church parlors. The church is entering upon the fall campaign enthusiastically.

MARION'S building has been destroyed by fire. The heating apparatus had been repaired during the week, and fire caught from the flue. There was a limited insurance. The church will enter at once upon work for a new house in another location. Rev. John Gordon is pastor.

Michigan

DURAND.—Having accepted the resignation of Rev. Matthew Knowles, the church has passed resolutions of regret that his successful efforts here have come to an end and of appreciation of the excellent condition into which he has led the church.

Armada has purchased a parsonage at a cost of \$1,200.

Wisconsin

EAGLE RIVER.—The reading-room has been transferred to a choice corner block and is also the office of the Advancement Association, of which the pastor, Rev. H. C. Todd, is the inaugurator. The object of the association is to further the interests of the town by improving its schools and introducing home seekers into the region. In appreciation of his services the business men presented him recently with a fine new office desk.

BELOIT.—The new chapel, given by Mr. William Strong, was dedicated with a historical sermon by the brother of the donor, Pres. James Strong of Carleton College, and addresses by city pastors and Secretary Carter. It is designed to be headquarters for union schools and other religious work in that part of the city known as "Strong's Addition," recently built up. Mrs. Strong gave a bell in memory of her mother.

ROYALTON rejoices in the renovation of the interior of the church, in which the Ladies' Aid and the Senior and Junior Endeavor Societies co-operated. Painting, carpeting, etc., make a new church home. Other improvements are planned.

EAU CLAIRE.—Second has had special trials financially but hopes to provide for a deficit and go forward unhampered. Dr. Frizzell of First Church and District Missionary Dexter are helping it.

SEYMOUR, though pastorless for over six months, has kept up services and has paid in full its parsonage debt.

THE WEST

Iowa

DES MOINES.—Plymouth. Dr. A. L. Frisbie in tender words turned over the pastorate, Oct. 8, to his successor, Rev. F. J. Van Horn, late of Beverly, Mass., and became pastor emeritus after 28 years of service. The new pastorate opens in most auspicious fashion, with church building renovated, people united and enthusiastic.—Greenwood has dedicated a new \$8,000 building.

Kansas

LEAVENWORTH.—First Rev. C. H. Fenn returned from his vacation to find the edifice fully

restored from the effects of the fire of last spring. Congregations began to equal their former size, and an influx of three or four Congregational families encouraged the "stand-bys." A committee has been appointed to formulate a system of grading for the Sunday school, which will probably include among supplementary studies the history of Congregationalism in simple form. The People's Evening College opened with applications for 17 different studies, more than twice as many as were taught last year. The enrollment is large and of a very satisfactory class and the value of the institution seems to be assuming such proportions as to compel the church to turn its experiment into the hands of a board, which shall have no other claims upon its time. The evening service has been dropped for the present, the pastor preaching to the young people at their C. E. service. So far the effect of this innovation has been encouraging, the attendance upon the single service being almost beyond precedent. To illustrate the evening topic the pastor has made use of the Perry pictures.

KANSAS CITY.—Bethel. The Bethel Evangelization Society, which works in co-operation with this church, has purchased a building well adapted for its uses, and the \$900 required as cash payment thereon is already in hand. This enterprise, essentially a rescue mission, is prospering under the

Continued on page 589.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

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THE MUSE OF BROTHERHOOD

By Edwin Markham

Author of "The Man with the Hoe"

This is one of the few really great poems that the closing years of the century have produced. In it Mr. Markham voices a healthy optimism that is even more impressive and convincing than the notes of hopelessness and despair that characterized "The Man with the Hoe." At the same time he nobly sets forth the principles of that universal brotherhood which says: "I am Religion by her deeper name."

This poem appears exclusively in

THE SATURDAY EVENING POST

(OF PHILADELPHIA)

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Views With Points

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The Church Club as organized for this paper is an economic factor. In recognition of a satisfactory canvass, involving special well-directed work in its behalf, *The Congregationalist* is ready to introduce itself at a special rate, below the regular price. Old and new subscribers alike receive the benefit of this arrangement.

The club plan is a channel for Christian service. In the circulation of the religious press the gospel is as surely preached as when proclaimed from the pulpit. The securing of readers thus becomes a ministry second only to that of the pastor. Workers in the ranks of church membership are stimulated, the young are educated in the work of Congregationalism and leaders are trained for official duties. The departments of activities acquire new impetus, Christian zeal is supplemented by intelligence and fellowship is broadened.

To co-operate with our Church Club Idea proves advantageous as respects the cost of your own subscription, the widening of Christian influences through your efforts and the strengthening of the individual and the congregation. Moreover, we are glad to make generous compensation for the service rendered. Write to our Department of Circulation for the general plan, commission and proffered co-operation.

Just now we will send this paper until Jan. 1, 1901, for \$2 to a new subscriber.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

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WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices. Rev. H. W. Howard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

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CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House Boston.

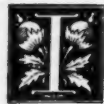
THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Cox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1835. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Continued from page 587.

devoted and efficient superintendency of Rev. C. E. Cushman.—*Chelsea Place*. Twenty-two members were received Sept. 3, of whom 18 were adults. This is the partial fruitage of extra meetings held during the summer in a tent near the church building. The interest continues.

FOWLER.—This frontier church dedicated its house of worship Sept. 24. Supt. L. P. Broad preached and addresses were made by ministers representing several denominations. The building formerly belonged to the Montezuma church, which became extinct through the removal of the entire population. With the consent of the C. C. B. S., the Fowler people drew the meeting house 40 miles to its present location, and by the aid of a small additional grant by that society have refitted and dedicated it without debt. Through several years of trying frontier experience the church has resolutely maintained lay services, declining missionary aid for the support of a pastor; but efforts are now in progress to place a missionary in the district, who will give pastoral care to Fowler and Ford churches and also preach in unsupplied school districts of two counties.

WEEKLY REGISTER

Calls

ANDRESS, John H., Grafton, Neb., to Avoca.
CHAPMAN, Edwin S., Oakland, Cal., to Central Presb. Ch., Los Angeles.
DALRY, Jas. T., Burford and New Durham, Ont., to Maxville, Accepts.
DAVIES, Henry, to remain another year at Second Ch., Mansfield, Ct.
DEAKIN, Sam'l, to remain for the seventh year at Cowles, Neb. Accepts.
FLINT, Irving A., Falmouth, Me., declines call to Houlton.
GORTON, Philo, Edgewood, Io., to Farnhamville, Accepts.
HANNUM, Harry O., Southwick, Mass., to be asst. pastor Old South Ch., Boston. Accepts.
HARRIS, Theo. W. (Presb.), New York, N. Y., to Phoenix. Accepts.
HERMAN, J. Edward, formerly of Plainville, Ct., to Monroe for a year. Accepts.
HOPKIN, Robt., Westmount Ch., Montreal, Que., to Brandon, Man.
JONES, J. Lincoln, recently of Carrington, N. D., to Rockford, Io. Accepts.
KAYE, A. Cato, Presb. Ch., Jefferson, Io., to Oakalosa.
KELLY, Matthew, Listowel, Ont., to Edgar and Rugby. Accepts.
LEICHLITER, Albert M., Aurelia, Io., to Gowrie.
LUCKENBILL, Geo. A., Dingman's Ferry, Pa., to Clarendon, W. Va. Oct. 1.
MCUNE, Edward, to Almena, Kan. Accepts, and has begun work.
MARSH, Geo., Eldon, Io., to No. Amherst, O.
MARSHALL, Henry, Lowell, Mich., to Grand Rapids.
RADFORD, Walter, to Waubay, S. D., where he has been supplying.
REID, John, Andover Sem., to Greenville, N. H.
REID, Matthew D., recently of Cray, N. D., to Villa Park, Cal.
RICHARDS, Thos. C., recently of Higginum, Ct., accepts call to First Ch., Torrington.
RUDDOCK, Chas. A., St. Louis Park, Minn., to Morris-town and Waterville.
SAGE, Chas. J., recently of Avoca, Neb., accepts call to Ravenna.
ST. JOHN, Benj., Des Moines, Io., recently general missionary, to Fayette. Accepts.

Ordinations and Installations

BACHELER, Gilbert H., o. West Newfield, Me. Sermon, Rev. E. M. Cousins; other parts, Dr. George Lewis, Rev. Messrs. G. A. Mils, L. W. Muttart, H. F. Graham and F. P. Bachelor, brother of the candidate.
CHASE, Edward A., i. Wollaston Ch., Quincy, Mass., Oct. 10. Sermon, Dr. S. E. Herrick; other parts, Rev. Messrs. P. B. Davis, W. T. Beale, R. B. Tebey, W. E. Wolcott, E. N. Hardy, Edward Norton, Drs. W. H. Albright and C. H. Beale.
FRASER, Arthur E., i. Lake Mills, Wis., Oct. 13. Dr. E. G. Updyke took prominent part.
HALL, Newton M., i. North Ch., Springfield, Mass., Oct. 4. Sermon, Pres. Geo. Harris, Amherst College; other parts, Rev. Messrs. H. C. Meserve, W. H. Sterns, E. H. Hadlock, A. E. Cross, Raymond Cal-kins, Drs. F. S. Moxom and J. L. R. Traak.
HYDE, Frank H., rec. p. Castleton, Vt. Sermon, Pres. Ezra Brainerd.
NEWMAN, Ralph, o. Valley Falls, Kan., Oct. 3. Sermon, Rev. C. H. Fenn; other parts, Rev. Messrs. J. J. Pearson, W. C. Veazie, D. M. Fisk and Edward Skinner.
POOLE, Francis A., i. E. Weymouth, Mass., Oct. 10. Sermon, Rev. E. L. Bradford; other parts, Rev. Messrs. A. W. Kingsley, D. W. Waldron, J. W. Buckham, E. R. Kendall and Daniel Evans.

Resignations

ABLETT, John C., Aiton, Io.
ANDERSON, Frank H., Parkvale Mission, Omaha, Neb.
ANDREWS, John H., Grafton, Neb.
BARKER, Franklin W., Somerville, Me.
BARRETT, Sidney H., South, Coventry, Ct., to take effect Nov. 12.
CLEAVES, Chas. P., Standish, Me.
COKELY, Benj. F., Buda, Ill.
DARLING, Marc W., First Ch., Sioux City, Io.
DUNLAP, Geo. H., East Concord, N. H.
EGERTON, Thos. E., Tonika, Ill., to take effect Nov. 1, after four years' pastorate.
FINGER, Chas. F., German Ch., Davenport, Io.
GLEASON, Chas. H., Colebrook, N. H., after a pastorate of four years.
KLOSE, Wm. H., Monona, Io., after a seven years' pastorate.
KNOWLES, Matthew, Durand, Mich.
MARSHALL, Henry, Lowell, Mich.
MARTIN, Benj. F., Fulton, Wis., to attend Chicago Theological Seminary.
MERRITT, Geo. F., So. Williamstown, Mass.
POPE, Howard W., New Haven, State missionary for Connecticut, to assist Mr. Moody in work at Northfield. Accepts.
PRESTON, Hart L., Mayflower Ch., Sioux City, Io.
RECORD, A. A., Tilbury, Ont., to resume study at Oberlin Sem.
SELBY, A. Clark, De Long, Ill.
STODDARD, John C., Brit, Io.
WHITE, James W., Menomonie, Wis., after a nine years' pastorate.
WILKINS, Henry J., Strongsville, O., to take effect Oct. 31, after nearly seven years' pastorate.
WOODWORTH, Chas. L., Sanford, Me., to take effect Nov. 1, after five years' service.

Dismissals

DUTTON, Chas. H., Wilton, N. H., Sept. 13.
MARSH, David D., Unionville, Ct., Sept. 29.

Churches Organized

DEAD RIVER and FLAGSTAFF, ME., rec. 10 Oct., 15 members.

Stated Supplies

CARTER, Fernando E., formerly of Clear Lake, Io., at McGregor during Rev. U. A. Marshall's absence abroad.
COLLINS, A. G., for a few weeks at Willow Lake, S. D.
JONES, Joy J., Chicago Institute, is supplying at Lake Preston, S. D.
WILLIAMS, Miss F. B., whose efficient work in districts near Alma, Kan., prepared the way for the new pastor there, will supply at Diamond Springs a few weeks longer.

Miscellaneous

ANDERSON, O. L., who lately resigned his frontier charge at Grant, Neb., to take charge of the University College Settlement at Lincoln and to pursue special studies in sociology at the university, will also act as pastor of Butler Ave. Ch.
BROCK, Lydia S., who has been approbated to preach by Central Association of Kansas, is assisting the pastor at Clay Center in the care of the neighboring Goshen Ch., and also preaches on alternate Sundays at Clay Center when the pastor is absent at Milford.
HALL, Arch. M., was tendered a warm reception by Taylor Ch., New Haven, Ct., on his recent return from Europe.
SEVERANCE, Milton L., Bennington, Vt., has removed to Middlebury.

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A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

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In and Around New York

An Aggressive Autumn Campaign

Beginning this week, mass meetings, some of which will last several hours each day for several weeks, have been arranged. In Brooklyn they are interdenominational, Congregationalists, Episcopalians, Baptists, Dutch Reform, Presbyterians and Methodists taking hold hands. The speakers include Drs. Hillis, A. C. Dixon, J. Douglas Adam, J. F. Carson, Behrends, Storrs, Meredith, A. T. Pierson and several others. In Manhattan the plans are for denominational gatherings. The Presbyterians are the first to make arrangements. The upper West Side churches will unite for a two months' crusade, holding meetings lasting two weeks in each church. The leaders and speakers are: Rev. Drs. J. Wilbur Chapman, Wilton Merle Smith and J. Balcom Shaw. The Baptists and the Methodists are planning for similar meetings. They are the outcome of last summer's conferences at Northfield and are looked upon by Mr. Moody as indications of the great revival he has prophesied. Professors Briggs and McGiffert have resumed work at Union Seminary.

Pushing Foreign Missions

The Presbyterian Foreign Board is extremely active of late. No sooner had the talk of war in Africa started than the officers of the board got together and made it possible for eight new missionaries to sail last Saturday for West Africa to establish stations in the vicinity of war operations. But this is not all that the board is doing. The executive officers decided a short time ago to dispatch the two secretaries, Dr. Brown and Robert Speer, over the country in order to visit the various synods now in session. The board is without debt, but not until this year has this been true, for a short time ago the debt amounted to nearly \$60,000. This has been canceled and enough more raised to guarantee the salaries of nearly threescore new missionaries, who are being dispatched as fast as it is deemed best to send them.

A Promising New Church

One of the largest counells in years was that which recognized the new Flatbush church last week. The reason for the extraordinary interest was the splendid field opened up, and the prospect that birth was being given to what will in time prove a strong congregation. Mr. Chase passed a most satisfactory examination. In his admirable charge to the pastor, Dr. Hillis spoke of the power of the suburbs upon the down-town districts, and advised Mr. Chase to give the new congregation the whole Bible and not fragments from it. Referring to the pastoral part of the work, especially great in a new field, he quoted Dr. Theodore L. Cuyler's famous expression that "a house-going pastor makes a church-going people." Dr. McLeod gave a spirited talk to the people, but perhaps that part had most interest in which he told of a gift of \$2,500 with which to provide the new congregation with a building, which will answer until a permanent one can be built. The generous donor is Mr. George H. Nichols, a deacon in the Clinton Avenue Church. Last Sunday Mr. Chase preached his first sermon as pastor to a large congregation. The council sat in the Methodist church of Flatbush, whose pastor was asked to sit with it. Dr. Ingersoll acted as moderator and Mr. King as scribe.

A Good Program

The Clerical Union has resumed its regular Monday meetings, with an interesting series of practical subjects. The list includes an address by Rev. Dr. Chapman on the Value of Evangelistic Methods in the Regular Pastorate, one by Dr. Stimson on The Bible in the Conditions Created by Modern Scholarship, and one by Dr. Boardman on The Scheme

of Redemption. The other speakers announced are Dr. Ingersoll, Dr. Thomas C. Hall and Rev. John De Peu.

Reconstruction of Method in the Bible Society

A new working contract has been ratified between the American, the Brooklyn and the New York Bible Societies. Heretofore the local societies have controlled, so to speak, the local field, in that they possessed the right to appeal to the churches and the people, the larger society doing so only in certain cases and then with no very well defined right to do so. Under the new contract all appeals will be made, both by letter and from the pulpits, by the larger society, and all moneys will go to the treasury of that body. The work of the local societies will be supported by allowances from the general one upon a basis now agreed upon. The step is a radical one and means, it is believed, a good deal for the local work and for the general work. Larger revenues are looked for, and the strength of all three societies will be increased.

The Church as a Social Center

Something new in the Lee Avenue Church is a Social Union organized last spring and already in active working order this fall. Mr. Cox, the pastor, is president, but the union is not so much a religious branch of the Lee Avenue Church as it is a social, musical and literary center for the neighborhood. A Pleasant Sunday Afternoon, similar to the feature of the same name abroad, is contemplated. Speakers sufficiently well known to attract are to be secured for the winter, the aim being to bring to the church and into partial acquaintance with it those who will not, at first at least, attend the regular services. On Friday nights social conferences are held from eight to nine o'clock. On one of these nights a report of the Boston Council was made by Mr. and Mrs. Cox, and on another recently some changes that the church ought to make were considered.

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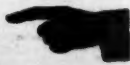
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Progress of the Kingdom

THE HUMAN PRODUCT OF MISSIONS

(The Congregationalist's Missionary Topic for November, 1899.)

Qualities of the Average Convert

There is the same variety of conduct and character among Christians in the foreign field which we find at home. We can only acknowledge the failures of some, while we rejoice in examples of devotion and faithful living which no home Christianity can surpass. When we remember the adverse forces of heredity and environment against which the Christian convert must contend, we cannot wonder if there are some lapses and many who are below the level of their teachers in daily conduct. But, on the other hand, it must be remembered that the missionaries are poked men and women with the highest standards, and that lapses and weakness are not unknown at home. In some fields the conditions of the New Testament churches are reproduced—a personal dependence on teachers rather than a full resting upon Christ, joined with a tendency to laxity of life such as Paul found in Corinth. Idolatry is, on the one side, so interwoven with the social observances and habitual and necessary acts of the individual life and, on the other, so interpenetrated with moral evil that separation from the world becomes a very real trial of the flesh and spirit. On the other hand, the opportunity for the heroic virtues is greater where Christianity is in a persecuted minority, and men and women who have deliberately left all for Christ are much more common in the foreign field than in the home churches. See in the October *Missionary Herald* the story of Henry Nampel in Mr. Price's Plea for Ponape, and what is said about the need of toning up the daily life of Christian professors in that neglected field.

Notable Instances of Transformation

The first effects of Christian teaching upon savage races often singularly illustrate the transforming character of faith on conduct. The days of the church in Jerusalem are repeated, in unity and obedience to a strict order and ideal of life. Such Christian groups in the midst of heathendom have a remarkable witnessing power both for their neighbors and for thoughtful students of life. Such is the story of the Indian village of Metlakatla, where, first on the coast of British Columbia and afterward, when they were driven out by the interference of the government, on Annette Island, Alaska, a Christian community has grown. Of these Christian Indians the Canadian commissioners said in their official report that they were "in happy contrast to all others and were a credit to their instructors." Similar instances are found in the history of the Pitcairn Islanders, in Burmah, Micronesia and many parts of Africa.

In a striking sermon on the English work in Africa, the Bishop of Rochester draws a picture of the transformation. "Before the Europeans came," said a chief, "there was nothing but fighting and quarrelling here, but since they came people have lived at peace. Pure lives and homes, respect and tenderness for child life, the building up, by hundreds, of lives drawn out of the uncleanness in which the native life is absolutely steeped, and strengthened by grace to stand out against it as an enemy—these things make fresh in our own experience the change which the apostle had seen, 'You hath he quickened which were dead in trespasses and sins.'" He quotes a striking native saying: "You have ironed the wrinkles out of their faces."

The Effect Upon the Missionary

Men are made over in the missionary work. The heavy responsibility and the continual falling back upon faith and prayer when obstacles seem insurmountable and work wholly vain bring out and multiply strength and deepen character. It is not merely that the missionaries on the field are poked men and women, but they are trained in their work.

INDIA.—India, the land of adventure, of princely wealth and abject poverty, is inhabited by many different tribes, now rapidly becoming civilized under British rule. The women are small and slender, gentle, timid, loving creatures, painfully desirous of education, which was denied them until mission schools had been established. Hindu girls are often betrothed during infancy and are married at the age of twelve. They have dark skins and regular features, a bright, intelligent expression and fine, straight black hair. Their usual dress consists of loose gauze trousers with a short frock of some bright colored silk or muslin girdled by a wide sash. Ears, neck, hands and feet are loaded with ornaments, sometimes of great value. The illustration in the current number of the Singer national costume series shows two Hindu natives at a Singer sewing machine. The chief office of the Singer Manufacturing Co. in India is in Bombay, having more than fifty subordinate offices scattered all over the empire. The same liberal system of selling is maintained here as elsewhere, and the increasing use of the sewing machine in a country whose inhabitants are so intensely conservative is one of the strongest indications of the silent change caused in the habits of the people through Western intercourse.

A PECULIAR DORCHESTER CASE.—"Dorchester, Mass., Oct. 14, 1899. The case of Margaret Wilkins, 50 Clarkson Street, this city, is a peculiar one. She inherited scrofula and catarrh, and when about 18 years old had a fungus in her mouth. She had it cut out twice, after which, by the advice of her family doctor, she began taking Hood's Sarsaparilla, which, she says, has kept her in comfortable health and prolonged her life."

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In the N. Y. Medical Journal of July 22d.

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Dr. John Brown as Lyman Beecher Lecturer

BY REV. C. S. MACFARLAND

It is fitting that the theological students of Yale University, with the International Council still fresh in their minds, should hear from the lips of that efficient interpreter of Congregationalism's early founders, Dr. John Brown of Bedford, a series of lectures on Puritan Preaching in England. They began last week and will continue at intervals for the next fortnight. In selecting his subject Dr. Brown enters a field as yet untraversed by his long list of predecessors, and one which he is well fitted to cover. This is the first time that these lectures have been definitely historical and biographical.

Dr. Brown is considerably older than the most of his predecessors have been, especially the more recent. He was born in 1830 in Bolton, Eng. His father was a Congregationalist deacon and Sunday school superintendent. He matriculated at London University in 1851 and graduated in 1853. He read with a minister for college and studied theology at Lancashire Independent College. He first engaged in work in a city church at Manchester. After nine years of service there he went to the Bunyan Church at Bedford, where he has been pastor since 1864. It is an interesting fact in these days of brief pastorates that John Bunyan, who died in 1688, has only had six successors in 211 years, all Pedit-Baptists.

Bedford is a cosmopolitan town. Its endowed educational institutions bring people from all over the world. The congregation which hears Dr. Brown is a mixed one. "I do not like," he says, "a congregation all rich nor a congregation all poor; they are best together." His church does a great deal of missionary work through lay preaching and Sunday schools in the villages around Bedford.

From his student days Dr. Brown's bent has been in the direction of New Testament exegesis, but still more of church history. We have known him long and well in this country through his historical and biographical works. Especially in New England his Pilgrim Fathers and Their Puritan Successors has been considered a classic. He is, as Professor Fisher remarked in presenting him, the author of the life of Bunyan. This work is the classic of English biography.

This is Dr. Brown's third visit to America. The customary bestowment of the degree of D. D. on the Lyman Beecher lecturer will not occur at the next Yale Commencement, as Dr. Brown was thus honored in 1887. Although he has been an ardent student and a prolific writer he shows little sign of wear and tear. Except for the white hair and time-perfected expression, one would think him scarcely over fifty. He looks the picture of perfect health, ruddy, clear-eyed and stalwart. If we sought to characterize him in one word we should use the word wholesome. Always cheerful, with an exceedingly attractive smile and hearty manner, he brings an atmosphere that makes one glad to be near him.

As a lecturer he has a very calm and quiet manner that contrasts greatly with the vigor of his thought. His voice is soft and not very strong. He has a way of rising on his toes as he emphasizes

words. He reads verbatim but succeeds in holding the glance of his hearers. He makes no attempt at oratory. His main attraction as a speaker is his fine personality. In speaking of the general attitude of British preachers, in a personal interview, Dr. Brown expressed his opinion that they were generally freer toward criticism than the preachers over here. "Discussion will weed out what is extravagant," he remarked, "but literary questions are not so important as the substance of the revelation." On the question of the atonement he thinks his brethren have a firmer grip on the supernatural than formerly. He feels that the ethical element is not the deepest; that this grows out of something else. "There are other foundations; 'He was made sin for us, who knew no sin.'" On this Dr. Brown quoted the words of MacLaren: "Christianity without a dying Christ is a dying Christianity."

There is not the faintest trace of anything like narrowness in Dr. Brown's spirit. He has a rich vein of humor. In his interviews and in his lectures his "Nonconformism" sticks out at many points. He is greatly impressed with our "immense enthusiasm." "You are like a youth." He expressed great surprise at the popular interest in the council. "In London it would not have been so."

The present lectures will not prove as popular an attraction as those of George Adam Smith. The discussion of a debatable and debated question lent an interest to those which Dr. Brown's subject does not offer. But for young men looking forward to preaching the Puritan preachers can teach a great deal, and no better expounder of the subject could be selected.

At the opening lectures a considerable number of visitors were present. The lecturer's method is not merely historical. He is interested in the philosophy of history and in the moral lessons of biography. His aim is to interpret the preachers of Puritanism and the great scenes and epochs in which they lived and labored. "The preacher," said he, in his first lecture, "has a rich heritage of great associations." "There is nothing equal to Christian preaching." He places a high estimate upon the Puritan preachers as models, and declared that Thomas Binney had inaugurated a new era in preaching. "Theologically and spiritually the Pilgrim Fathers stood in the ranks with Cromwell's Ironsides."



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GLENWOOD

With the Crowd on Dewey Days

It was a remarkably one-intentioned crowd, but it had abundant interludes and distractions because there was not enough Dewey to go around. When he was on hand or immediately expected nothing distracted its attention, but because it emulated the Admiral's own habit of being promptly on hand it had much waiting to do, and its individuals utilized it according to their individual idiosyncrasy. The perfect weather brought out all the reserves, from babes in arms to men on crutches and the great-grandfathers of the George and Georgiana Deweys, whose mothers lifted them up to catch a glimpse of their famous namesake. Some of them cried but most of them seemed as happy as little babies ever are in a crowd.

The enthusiasm ran all through the city and began to manifest itself openly with the afternoon of the day of the hero's coming. A small boy on a quiet side street standing bareheaded on the sidewalk and waving two big flags, with nobody at all in sight, expressed the general feeling. Their houses were too narrow for the people and they crowded, naturally, toward the station where their hero was expected. The boys took possession of all possible and impossible points of vantage, the carriage which was to convey the Admiral to his hotel was the center of a swarm of eager gazers, and the liveried servants on the box bore with an uneasy self-consciousness the penalties of fame.

A group of sailors was eagerly inspected to see whether they bore the magic word Olympia on their caps. Here was a nimble lad on crutches using them for a ladder to climb up to a baggage platform where other boys were perched. Here a mother was pinning a medal on the smart frock of her six-year-old girl, while a brother kneeled on the sidewalk before her to see that it fitted into just the right place. Folding paper hats that opened out into glaring red, white and blue were common, and canes like miniature barber's poles, but the brass medals as big as a saucer did not seem to hit the Boston taste. Some visitors ran to excess of decoration and were benedicted and be-ribboned as if they meant to prove patriotism by show. Groups of Italians and other foreign faces were mingled with the crowd and seemed to take a full share in its enthusiasm. Some of them were laden with gleanings of blocks from the stands that were going up all along the line of march.

The station was full, but only crowded where the train was expected. Through the crowd a tall and heavy woman came tearing like a cyclone, elbowing everybody out of her way till, in a chance open space, a little man, a stranger, opened his arms with an inviting look and air, and she stopped short and looked at him with quite inexpressible wrath and the crowd laughed. The crowd, indeed, was quite ready to laugh at everything except the veterans in faded uniform, who came marching out of the station and formed in line. A cheer went up from the crowd within, the police cleared a lane and, as the carriage moved slowly through the packed mass of humanity, there was little evidence that the east wind had seriously affected the lungs of Boston.

All night the carpenters worked at the stands and all the morning. The little squares and angles off the avenues filled up with carts and drays loaded with chairs and benches and ready for a driving trade. A tailor had brought out his tables into the space before his door and put chairs upon them and stood regarding the result with a contemplative and satisfied air that spoke of money saved and money to be made by a little inventiveness. The occasional independent woman from out of town with a camp-stool tucked under her arm, a box of lunch and a book began to appear. The crowd thickened along the avenue, occupying the

sidewalk three and four deep. Except for the electric cars and people hurrying to their places the streets were kept clear by the police. The cars stopped, the stragglers and advertisers were chased to the sidewalk or into side streets, and the great parade came on in orderly completeness.

Perhaps the greatest show of the day was the morning gathering of 25,000 school children on the playground of the Common. They marched in promptly and seemed at first a little awed and solemn. But while they waited the skylarking instincts of the boys awoke. In one corner they were swinging on the ropes and playing tricks on each other and the girls. But the interval was not long and when the Admiral came it was good to hear the cheer that went up from young throats. No city in America has a central place for crowds that can compare with Boston Common. All around the children's ground was a great ring of people and behind them on the hills a larger, movable throng. The trees were full of boys. One wee urchin looked with longing eyes at the branches and was boosted up; but it was his first experience of being up a tree and he showed a most unboylike timidity and begged to be helped down again, and his place was quickly taken by a man. Another boy tried to scramble up a large elm and failed to reach the branches, amid the laughter of the rest; but the monkey hereditarily was strong with most and the trees grew black with overlookers.

On the Common the people simply took possession of their own. One family party had brought tablecloth, dishes and the full outfit of a picnic and enjoyed it with serene indifference to publicity and none to make them afraid. The man who smoked in the faces of the crowd and the woman who "hunched" with her elbows, asking favors and giving none, were not absent—they seldom are—but the crowd as a whole was enthusiastic, good-tempered and reasonably considerate of the feelings of others. It had its fling, honored its hero and was not quite satisfied until it had sent him off with a rousing cheer from a thousand throats on his way to Washington.

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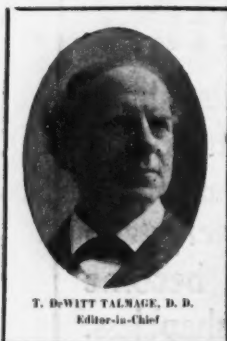
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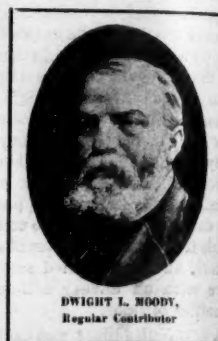
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